

HISTORICAL  
COLLECTIONS,  
OUT OF  
SEVERAL GRAVE  
PROTESTANT HISTORIANS,  
CONCERNING  
THE  
CHANGES OF RELIGION,  
And

The strange confusions following  
from thence : In the Reigns  
Of

KING { HENRY the Eighth,  
EDWARD the Sixth.

QUEEN { MARY  
and  
ELIZABETH.

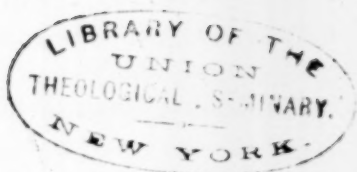
[By Geo. Touchet, Benedictine Monk]

*A Kingdom divided (and especially in Religion) shall become desolate. Matt. 12. 25.*



Printed in the Year, 1674.







## The Preface.

**H**AVING perused several of our Histories of England; and standing amazed to find in them, That the Alteration of Religion here hath been totally carried on by worldly Interest, I thought it would not be ungrateful to the Reader, to have those various Passages, concerning the Changes of Religion, collected together out of those Histories; for the informing him exactly, how those Changes have been made: And withall of the Beginning, and Progress of Presbytery in this Nation; and the Ground of Multiplying other Sects: which hath been the cause of all our late confusions.

I have laboured to connect these

## The Preface.

Passages together, in as good an order, as I think, could be expected in matters, culled out of such large volumes.

Much more might have been Collected, concerning these matters, out of diverse other Histories: But I think, the chief matters are here sufficiently handled; which may satisfy the curiosity of any indifferent Reader.

To add more Authority to what shall be here taken out of Dr. Heylyns History of Reformation, (from whence the chiefest matters of these Collections are gathered) I will here insert a Passage out of the Preface of it; by which it will appear, what diligence he hath used in composing this History. The words of the Preface are these.

In

*The Preface.*

**I**N this following History you will find more to satisfy your curiosity, and inform your judgment, then can be possibly drawn up in this general view. As for my performance in this work, In the first place I am to tell you, that towards the raising of this Fa-  
brick I have not borrowed my materials, only out of vulgar Authors but searched into the Records of the Convocation ; consulted all such Acts of Parliament, as concerned my purpose ; advised with many Foraigne Writers , of great name and credit, exemplified some Records, and Charters of no common quality (many rare pieces in the *Cottonian* Library) and not a few Debates and Orders of the Council-Table : which I have laid together in as good a form, and bean-

## The Preface.

tified it, with a trimming as agreeable,  
as my hands could give it. *Thus*  
D. Heylin.

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*A Preamble to the following  
Collections, concerning the  
great kindness, and good  
correspondence, between  
King Henry the Eight,  
and some Popes.*



First King Henry the  
eight, for writting a  
Book against *Luther*,  
received a Bull from  
the Pope, whereby he  
had the Tittle given  
him to be *Defender of*  
*the Faith* for him and his Successors  
for ever.

The Relation concerning which Book and the Reception of it by the Pope, is thus set down in the History of the Lord *Herbert of Cherbury*, pag. 104.

**O**Ur King (being at leisure now from wars, and delighting much in learning) thought he could not give better proof, either of his zeal or education, then to write against *Luther*. To this also he was exasperated, That *Luther* had oftentimes spoken contemptuously of the learned *Thomas of Aquin*. who yet was in so much request with the King, that he was therefore called *Thomasisticus*.

Hereupon the King compiles a Book ; wherein he strenuously opposed *Luther*, in the point of *Indulgences*, *Number of Sacraments*, the *Papal Authority*, and other particulars, to be seen in that his work, entituled (*de Septem Sacramentis, &c.*) a principal Copy whereof, richly bound, being sent to *Leo*, I remember my self to have seen in the *Vatican Library*. The manner of the delivery whereof (as I find it in our Records) was thus.

Doctor

Doctor *John Clark*, Dean of *Windsore* our Kings Embassador, appearing in full *Consistory*; the Pope (knowing the glorious present he brought) first gave him his cheek to kiss, and then, (receiving the Book) promised to do so much, for the Approbation thereof, as ever was done, for St. *Augustine*, or St. *Hierome's* Works: assuring him withall, that the next *Consistory*, he would bestow a publick Title on our King: which having been heretofore privately debated among the Cardinals; those of *Protector*, *Defensor Romanæ Ecclesiæ*, or *Sedis Apostolicæ*, or *Rex Apostolicus*, or *Orthodoxus* produced, they at last agreed on, *Defensor Fidei*: a Transcript of which Bull (out of an Original, *sub plumbo*, in our Records) I have here inserted.

‘ *Leo*, Bishop, Servant of the Servants  
 ‘ of God, to his most dear Son, *Henry*  
 ‘ King of *England*, *Defendour of the*  
 ‘ *Faith*, All health and happiness. God  
 ‘ having called us (although infinitely  
 ‘ unworthy of it) to the Government of  
 ‘ the whole Church, we bend all our  
 ‘ thoughts, to promote the Catholick  
 ‘ *Faith*; without which none can be sa-  
 ‘ ved



ved) and labour by all means, (as be-  
longs to our duty) to make use of, and  
promote all such helps, as have been  
wisely ordained, for the preserving the  
integrity of Christian Faith, amongst  
all; but most especially amongst Prin-  
ces, and to suppress the endeavours of  
those who labour to corrupt it by lies,  
and false Doctrins. And, as other Bi-  
shops of *Rome*, our Predecessors, have  
been accustomed to confer special fa-  
vours upon Catholick Princes, accor-  
ding to the exigency of Times, and  
Affairs: especially, upon such, as have  
not only remained unmovable in their  
obedience to the Holy Roman-Catho-  
lick Church, with an entire Faith, and  
servent Devotion, in the tempestuous  
times and raging perfidious fury of  
Schismaticks, and Hereticks; But like-  
wise, as legitimate children, and stout  
Champions of the same Church, have  
opposed themselves, both *temporally*  
and *spiritually*, against the mad fury of  
such Schismaticks and Hereticks, as  
have opposed it: so we also desire to  
extol your Majesty with condign, and  
immortal praises, for your excellent,  
and

and immortal works and actions, in favour of us, and this Holy See; (where, by Gods permission, we are established) and to grant you those things which may enable, and engage you to have a care, to preserve our Lords Flock, from Wolves, and to cut off, with the material Sword, *rotten members* that seek to infect the mystical Body of Christ; confirming in the solidity of Faith, the hearts of such as waver, or are in danger of falling.

When, our beloved Son, *John Clark*, (your Majesties Orator, or Ambassador) delivered unto us, in our Consistory, before our venerable Brethren, Cardinals of the Holy *Roman* Church, and many other Prelates of the *Roman* Court, a Book which your Majesty hath composed, (out of your great Charity and Zeal of Catholick Faith, enflamed with a fervour of Devotion towards us, and this Holy See) as a noble and proper Antidote, against the errors of divers Hereticks (often condemned by this Holy See, and lately raised up again by *Martin Luther*) he then, likewise further declared unto us,

your

‘ your Majesties desire, that this Book  
‘ might be approved by our Authority  
‘ and withall, in a copious oration, ma-  
‘ nifested unto us, that as your Majesty  
‘ hath confuted the notorious errors of  
‘ the same *Martin Luther*, from true,  
‘ and convincing reasons and unanswerable  
‘ Authorities of the holy Scriptures,  
‘ and Fathers, so that you will be ready  
‘ (with all the forces and arms of your  
‘ Kingdom) to punish and prosecute all  
‘ such, as shall presume to follow or de-  
‘ fend any of the said Opinions.

‘ Whereupon we have with all care  
‘ and diligence perused the same Book ;  
‘ and finding it to contain admirable  
‘ Doctrine, and full of the Spirit of God,  
‘ do give God infinite thanks (from  
‘ whom proceeds *every good and perfect*  
‘ *gift*) for having thus inspired your  
‘ mind, and enabled you by his Grace,  
‘ to compose this Work for the defence  
‘ of his holy Faith against this raiser up  
‘ of old condemned errors, and to the  
‘ inviting of other Kings and Christian  
‘ Princes, to follow your example in pro-  
‘ tecting Orthodox Faith, and Evange-  
‘ lical Truth, now exposed to great  
‘ danger,

‘ danger, and many oppositions.

‘ We, upon this, likewise judging it  
 ‘ just and reasonable to confer all Ho-  
 ‘ nour and Praises upon such as have  
 ‘ employed their pious labours, in the  
 ‘ defence of the said Christian Faith; do  
 ‘ not only extol and magnifie, approve  
 ‘ and confirm by our Authority, what  
 ‘ your Majesty hath (with so much  
 ‘ solid learning and eloquence) written  
 ‘ against the same *Martin Luther*; but  
 ‘ do likewise confer upon your Majesty,  
 ‘ such a Title of Honour, that by it,  
 ‘ all the Faithful may understand, both  
 ‘ now and for all future times, how  
 ‘ grateful and acceptable, this your Ma-  
 ‘ jesties Guift hath been unto us; espe-  
 ‘ cially offered at this time. We, (who  
 ‘ are the true Successor of *St. Peter*,  
 ‘ whom Christ, ascending up to heaven  
 ‘ left as his Vicar upon earth, committing  
 ‘ to him the care of his Flock: ) We,  
 ‘ (I say) sitting in this holy See, having  
 ‘ with mature deliberation, considered  
 ‘ of this business with our Brethren,  
 ‘ do with their unanimous counsell, and  
 ‘ consent, grant unto your Majesty the  
 ‘ Title of *Defender of the Faith*; which  
 ‘ we

‘ we do, by these presents, confirm un-  
‘ to you; commanding all the Faithful  
‘ to give your Majesty this Title; and  
‘ when they write unto you, after the  
‘ word *King*, to annex this other, of  
‘ *Defender of the Faith*.

‘ And assuredly, if the excellency and  
‘ dignity of this Title, and your singu-  
‘ lar merits, be well weighed and con-  
‘ sidered, we could not have thought of  
‘ any *name* more noble nor better agree-  
‘ able to your Majesty then this: which  
‘ as often as you hear and read, you  
‘ will have occasion to reflect upon your  
‘ own virtue and merit, not becoming  
‘ more proud thereby, but (according  
‘ to your wonted prudence) rather more  
‘ humble, and more established in the  
‘ Faith of Christ, and respect towards  
‘ this holy See, rejoycing in our Lord,  
‘ the Giver of all Good Things, and  
‘ leaving unto your Posterity this per-  
‘ petual, and immortal monument of your  
‘ Glory; shewing them the way, that if  
‘ they desire to possess this Title, they  
‘ labour to do works of this kind, and to  
‘ imitate your Majesties example: who  
‘ having deserved so much from us, and  
‘ this

‘ this See, we give you our Benediction,  
‘ and also to your wife and children,  
‘ and all that shall be born of them :  
‘ In the name of him, from whom we  
‘ have received this Power : Beseeching  
‘ the Almighty (who said, *By me Kings*  
‘ *reign, and Princes command, and in*  
‘ *whose hands the hearts of all Kings are*)  
‘ that he will confirm you in this holy  
‘ resolution, and encrease your devoti-  
‘ on, and make your Actions (for the  
‘ preservation of Faith) so illustrious  
‘ throughout the whole world : That  
‘ no man may have occasion to judge,  
‘ that this Title is conferred upon you  
‘ in vain. And lastly, our Prayer is,  
‘ That your Majesty having happily pas-  
‘ sed the course of this present life, may  
‘ be made partaker of eternal Glory.

*Dated at Rome at St.  
Peters, &c.*

Thus far my Lord Harberts Histo-  
ry.

*I will now relate some other favours  
shewed to him by Popes.*

**H**E received from Pope *Clement*, a  
Rose of Gold for a Present. The  
reception of it is thus related by Sir  
*Rich. Baker*, page 391.

Doctor *Thomas Hannibal*, Master of  
the Rolls, was received into *London* by  
Earls, Bishops, and diverse Lords, and  
Gentlemen, as Embassador from Pope  
*Clement* : who brought with him a *Rose  
of Gold*, for a Present to the King : and  
on the day of the Nativity of our La-  
dy, after a Solemn Mass, sung by the  
Cardinal of *York*, the said Present was  
delivered to the King : which was a  
Tree, forged of fine Gold, with Bran-  
ches, Leaves and Flowers, resembling  
*Roses*. Thus for Sir *Ri. Baker*.

**A** Nother Present was sent him by  
Pope *Julius* : whereof there is this  
Relation in the same History, page  
376.

Pope *Julius* the second, sent to King  
*Henry* a Cap of Maintenance, and a  
*Sword* ;

*Sword* ; and being angry with the King of *France*, transferred, by Authority of the *Lateran* Council, the Title of *Christianissimo* from him upon King *Henry* : which with great solemnity was published, the Sunday following at the Cathedral Church of *St. Paul*. Thus far Sir *Rich. Baker*.

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B

The



## CHAP. I.

*The First Ground of the Change of Religion in England was the business of the Kings Divorce from Queen Catharine ; which when it came to be publickly examined, the Queen made this following Speech.*



Thus related  
by *Howes* upon  
*Stow*, pag, 543.

He Queen (according to the Form) being called upon, to come into the Court, made no Answer, but rose out of her Chair, and came to the King, kneeling down at his feet : to whom she said,

*The*

*The Queens Speech.*

SIR,

‘ I N what have I offended you ? or  
‘ what occasion of displeasure have I  
‘ given you, intending thus to put me  
‘ from you ? I take God to be my Judg,  
‘ I have been to you a true and humble  
‘ Wife, ever conformable to your Will,  
‘ and Pleasure; never contradicting or  
‘ gain-saying you in any thing : being  
‘ always contented with all things,  
‘ wherein you had any delight, or took  
‘ any pleasure, without grudge, or coun-  
‘ tenance of discontent, or displeasure.  
‘ I loved, for your sake, all them whom  
‘ you loved, whether I had cause, or no,  
‘ whether they were my friends or my  
‘ enemies. I have been your Wife these  
‘ twenty years or more, and you had by  
‘ me divers Children ; and when you had  
‘ me at first, I take God to be my Judg,  
‘ that I was a Maid : and whether it be  
‘ true, or no, I put it to your own Con-  
‘ science. If there be any just cause  
‘ that you can alledge against me, either  
‘ of dishonesty, or matter lawful to put

me from you, I am content to depart,  
to my shame and confusion : and if  
there be none, then I pray you to let  
me have Justice at your hands. The  
King, your Father, was, in his time,  
of such an excellent wit, that he was  
accounted amongst all men, for wisdom,  
to be a *second Salomon* : and the King  
of *Spain* my Father *Ferdinand*, was ac-  
counted one of the wisest Princes, that  
had reigned in *Spain*, for many years.  
It is not, therefore, to be doubted, but  
that they had gathered as wise Coun-  
sellors unto them, of every Realm, as  
to their wisdoms they thought meet :  
and I conceive, that there were in  
those days, as wise and well-learned  
men, in both the Realms, as be now at  
this day : who thought the Marriage  
between you, and me, good and lawful.  
Therefore it is a wonder to me, what  
*new inventions* are now *invented* a-  
gainst me. And now to put me  
to stand to the *Order*, and *Judg-*  
*ment* of this Court, seems very unrea-  
sonable. For you may condemn me  
for want of being able to answer for  
my self ; as having no Counsel, but  
such

‘such as you assigned me; who cannot be  
 ‘indifferent on my part, since they are  
 ‘your own Subjects, and such as you  
 ‘have taken, and chosen, out of your  
 ‘own Council; whereunto they are pri-  
 ‘vy, and dare not disclose your *Will*, and  
 ‘*Intent*. Therefore I humbly pray you,  
 ‘to spare me, until I may know, what  
 ‘Counsel, my Friends in *Spain* will ad-  
 ‘vise me to take: And if you will not,  
 ‘then [your Pleasure be fulfilled. And,  
 with that, she rose up, and departed, never  
 more appearing in any Court.

The King, perceiving that she [ *Stom*,  
 was gone, said; p.543.]

**I** Will now, in her Absence declare this  
 unto you all, That She has been unto me  
 as True and Obedient a Wife, as I would  
 wish, or desire. She has all the virtuous  
 qualities, that ought to be in a Woman of  
 her Dignity, or in any other of Mean Con-  
 dition. She is also, surely, a Noble Wo-  
 man born: Her Condition will well de-  
 clare it.

[Stow, *After this, the King sent the Two*  
*p.543.*] *Cardinals, Campeius, and Wol-*  
*sey, to speak with Her.*

**W**Hen the Queen was told, that the *Cardinals* were come to speak with Her, She rose up, and, with a Skein of white Thred about her neck, came into her *Chamber of Presence*. The *Cardinals* said, they were sent by the King to understand her mind, concerning the business between Him, and Her. *My Lords* (saith the Queen) *I cannot answer you so suddenly ; for I was set, among my Maids, at work, little thinking of any such matter ; wherein there needs a longer deliberation, and a better head, than mine, to make Answer. For I have need of Counsell in this case ; which concerns me so near : and for any Counsell, or Friends, that I can find in England, they are not for my Profit. For it is not likely, that any English-man will Counsell me, or be a Friend to me against the King's Pleasure ; since they are his Subjects : And for my Counsell, in which I may trust, they are in Spain.*

The

The Cardinals returning to the King, gave him an account of what She said. Thus the case went forward, from Court to Court, till it came to Judgment.

The King's Counsel at the Bar called for Judgment : unto whom *Cardinal Campeius* said thus. *I will not give Judgment, till I have made relation to the Pope of all our proceedings; whose Counsel, and Command, I will observe. The matter is too high for us, to give an hasty Judgment, considering the Highness of the Persons, and Doubtfulness of the Case; and also whose Commissioners we be; under whose Authority we sit. It were therefore reason, that we should make our Chief Head a Counsel in the same, before we proceed to a definitive sentence. I come not to please, for Favour, Need, or Dread, of any Person alive, be he King, or otherwise. I have no such respect to the Person, that I will offend my Conscience. I will not for the Favour, or Disfavour, of any High Estate, do that thing, which shall be against the Will of God. I am an old man, ( both weak and sickly ) that look daily for death. I will not wade any further in this matter, until*

I have the Opinion, and Assent of the Pope. Wherefore I will adjourn the Court for this time, according to the Order of the Court of *Rome*: from whence such Jurisdiction is derived. Upon this the Court was dissolved, and no more done.

Then step'd forth the Duke of *Suffolk* from the King, and uttered  
 [ *Stow*, with an haughty Countenance,  
*p. 544.* ] these words, *It was* never merry in *ENGLAND*, since we had any Cardinals amongst us.

*Thus far Stow.*

*Upon this there was a Debate held in Council, Whether it were convenient for the King to Assume to himself the Supremacy in Ecclesiastical Affairs? In opposition to which there was this Speech made; related in my Lord Herbert's History, pag. 362.*

S I R,

**Y**OUR Highness is come to a point, which needs a strong, and firm Resolution; it being, not only the most important

portant in its self, that can be presented;  
but likewise of that consequence, that it  
will comprehend your Kingdom, and  
Posterity. It is, whether in this busi-  
ness of your *Divorce*, and *Second Mar-  
riage*, as well as in all other Ecclesiastical  
Affairs, in your Dominions, you would  
make use of your own, or the Popes Au-  
thority. ‘ For my own part, as an *Eng-  
lishman*, and your Highness Subject, I  
‘ must wish all Power in your Highness.  
‘ But when I consider the ancient pra-  
‘ ctice of this Kingdom, I cannot but  
‘ think any Innovation dangerous. For if,  
‘ in every Temporal Estate, it be necessa-  
‘ ry to come to some Supream Authority,  
‘ whence all inferior Magistracy should  
‘ be derived; it seems much more ne-  
‘ cessary in Religion; both, as the Body  
‘ thereof seems more susceptible of a  
‘ Head, than any else; and, as that Head  
‘ again, must direct so many others; We  
‘ should therefore, above all things, la-  
‘ bour to keep an unity in the parts there-  
‘ of; as being the Sacred Bond, which  
‘ knits and holds together, not its own a-  
‘ lone, but all other Government. But  
‘ how much, Sir, should we recede from  
‘ the



‘ the Dignity thereof, if we ( at once )  
‘ retrenched this its chief and most emi-  
‘ nent part ? And, who ever liked that  
‘ Body long, whose Head was taken a-  
‘ way ? Certainly, Sir, an Authority re-  
‘ ceived for many Ages, ought not rashly  
‘ to be rejected. For, is not the Pope,  
‘ *Communis Pater*, in the Christian World,  
‘ and *Arbiter* of their differences ? Does  
‘ not he Support the Majesty of Religion,  
‘ and vindicate it from neglect ? Does  
‘ not the holding his Authority from God,  
‘ keep men in awe, not of *Temporal* a-  
‘ lone, but *Eternal* punishments ; and  
‘ therein extend his Power beyond Death  
‘ it self ? And will it be secure, to lay  
‘ aside those potent Means of reducing  
‘ People to their Duty, and trust only to  
‘ the *Sword* of Justice, and *Secular* arms ?  
‘ Besides, who shall mitigate the rigor  
‘ of Laws in those cases, which may ad-  
‘ mit exception, if the Pope be taken a-  
‘ way ? Who shall presume to give Or-  
‘ ders, or administer the Sacraments of  
‘ the Church ? Who shall be Depository  
‘ of the Oathes and Leagues of Princes ?  
‘ Or, Fulminate against the perjur’d In-  
‘ fractors of them ? For my part ( as  
‘ Affairs

‘ Affairs now stand ) I find not, how, ei-  
‘ ther a general peace amongst Princes,  
‘ or any equal moderation in Humane Af-  
‘ fairs, can be well conserved without  
‘ him. For, as his Court is a kind of  
‘ Chancery, to all other Courts of Justice  
‘ in the Christian World ; so if you take  
‘ it away, you subvert that Equity, and  
‘ Conscience, which should be the Rule,  
‘ and Interpreter of all Laws and Consti-  
‘ tutions whatsoever. I will conclude,  
‘ that, I wish your Highness ( as my King  
‘ and Sovereign ), all true Greatness and  
‘ Happiness ; but think it not fit ( in this  
‘ case ) that your Subjects should either  
‘ examine by what right Ecclesiastical  
‘ Government is Innovated ; or enquire  
‘ how far they are bound thereby ; since,  
‘ beside that it might cause Division, and  
‘ hazzard the overthrow, both of the one  
‘ and the other Authority ; it would give  
‘ that offence and scandal abroad, that  
‘ Forreign Princes would both reprove  
‘ and disallow all our proceedings in this  
‘ kind, and upon occasion, be disposed  
‘ easily to joyn against us.

*Thus my Lord Herbert relates this  
excellent Speech.*

But

But notwithstanding this Speech, or whatsoever could be said against it, the *Popes Supremacy* was excluded, and the King married *Anne Boleign* : which is thus set down by *Stow*, continued by *Homes*, Pag. 554.

**K**ing *Henry* upon occasion of these delays made by the Pope, in his Controversie of *Divorce*, and through displeasure of such Reports as he heard had been made of him to the Court of *Rome* ; and Thirdly, moved by some Counsellors to follow the Example of the *Germans*, caused a *Proclamation* to be made in the Two and Twentieth year of his Reign, forbidding all his Subjects to purchase any manner of thing from the Court of *Rome* : And obtaining a *Divorce* from Queen *Catharine*, his Wife, by an Act of Parliament, he privately married *Anne Boleign* : And upon that, by another Act of Parliament, the *Pope*, with all his Authority, was clean banished his Realm, and order taken, that he should no more be called *Pope*, but *Bishop* of *Rome* ; and the King to be taken and reputed

pūted as *Supream Head of the Church of England*, having full Authority to Re-form all Errors, Heresies, and Abuses in the same. It was further Enacted by another Act of Parliament, That no Person should Appeal for any Cause out of this Realm to the Court of *Rome*; but from the Commissary, to the Bishop; from the Bishop, to the Archbishop; from the Archbishop, to the King; And all Causes of the King to be tryed in the *Upper-House of Parliament*. Moreover, the *First Fruits* and *Tenths* of all Ecclesiastical *Dignities* and *Promotions* were granted to the King.

*Thus far Stow.*

This deserting of the Pope is thus related by Dr. *Heylyn*, in the Preface of his *History of Reformation*.

**K**ing Henry the 8th being violently hurried with the Transport of some private Affections; And finding, that the Pope appeared the greatest Obstacle to his desires, he extinguished his Authority in the Realm of *England*. *Nothing but Passion and Interest carried on this business.* This

This opened the first way to the Reformation; and gave encouragement to those who inclined unto it: To which the King afforded no small countenance out of Politick Ends. But for his own part, he adhered to his old Religion; severely persecuting those that dissented from it. And died (though Excommunicated) in that Faith and Doctrine which he had sucked in (as it were) with his Mothers milk: And of which he shewed himself so stout a Champion against *Luther*.

Thus Dr. *Heylin* concerning the beginning of this prodigious change of Religion.

The first Opposition against this sudden Change, was a Sermon of one Friar *Peto*, in opposition to the King's second Marriage.

Thus related by *Howes* upon *Stow*,  
Page 562.

**T**He First, that openly resisted, or reprehended the King, touching his Marriage with *Anne Boleign*, was one  
Friar

*Friar Peto, a simple man, yet very devout, of the Order of the Observants. This man, Preaching at Greenwich, upon the two and twentieth Chapter of the third Book of the Kings, to wit, the last part of the story of Achab, saying, Even where the Dogs licked the blood of Naboth, even there shall Dogs lick thy blood also, O King. And therewithal spake of the Lying Prophets, which abused the King, &c. I am (saith he) that Micheas whom you will hate, because I must tell you truly that this Marriage is unlawful: And I know that I shall eat the Bread of Affliction, and drink the Water of Sorrow; yet because our Lord hath put it into my mouth, I must speak it.*

*And when he had strongly enveighed against the King's second Marriage, to dissuade him from it: he also said, There are many other Preachers, yea too many, which Preach, and persuade you otherwise; feeding your folly and frail Affections, upon hope of their own worldly Promotion; and by that means betray your Soul, your Honour, and Posterity, to obtain Fat Benefices, to become rich Abbots, and get Episcopal Jurisdiction, and other Ecclesiastical Dignities.*

*Dignities.* These, (I say) are the four hundred Prophets, who, in the spirit of Lying, seek to deceive you. But take good heed lest you being seduced, find Achab's punishment; which was to have his blood licked up by Dogs; saying, that it was one of the greatest miseries in Princes, to be daily abused by Flatterers.

The King, being thus reproved, endured it patiently, and  
[Stow.p.562.] did no violence to Peto.

But the next Sunday Dr. Curwin Preached in the same place, who most sharply reprehended Peto, and his Preaching, calling him *Dog, Slanderer, base beggarly Friar, Rebel, Traytor*, saying, that *no Subject should speak so audaciously to Princes*: And having spoken much to that effect, and in commendation of the King's Marriage, thereby to establish his Seed in his Seat for ever, &c. He then supposing that he had utterly suppressed Peto, and his partakers, lifted up his voice, and said, *I speak to thee, Peto, which makest thy self Micheas, that thou mayst speak evil of Kings*: But now thou art not to be found, being fled for fear and shame, as being unable to answer my Arguments.

*Arguments.* And whilst he thus spake, there was one *Elstow*, a Fellow-Friar to *Peto*, standing in the Rood-lost, who said to *Dr. Curwin* ;

Good Sir, you know, that Father *Peto*, as he was Commanded, is now gone to a Provincial Council, held at Canterbury ; and not fled for fear of you : for to morrow he will return again. In the mean time I am here, as another Micheas, and will lay down my life, to prove all those things true, which he hath taught, out of the Holy Scripture ; and to this Combate I challenge thee, before God, and all equal Judges ; even unto thee, *Curwin*, I say, which art one of the Four hundred false Prophets, into whom the Spirit of Lying is entred, and seekest, by Adultery, to establish a Succession ; betraying the King unto endless Perdition, more for thine own vain Glory, and hope of Promotion, than for discharge of thy clogged Conscience, and the King's Salvation.

This *Elstow* waxed hot, and spake very earnestly, so as they could not make him cease his Speech, until the King himself bad him hold his peace : And gave Order, that He, and *Peto* should be Con-



vented before the Council; which was done the next day. And when the Lords had rebuked them, then the Earl of *Essex* told them, that they had deserved to be put into a Sack, and cast into the *Thames*: Whereunto *Elston*, smiling, said, *Threaten these things to rich, and dainty Persons, who are clothed in Purple, fare deliciously, and have their chiefest hope in this World. For we esteem them not, but are joyful, that for the discharge of our Duty, we are driven hence: And, with thanks to God, we know the way to Heaven to be as ready by Water, as by Land; and therefore we care not, which way we go.*

These Friars, and all the rest of their Order, were banished shortly after: And after that, none durst openly oppose themselves against the King's affections.

*Thus far Stow.*

Now more perfectly to Establish this Change, It was Ordered, That there should be Sermons Preached at *Paul's-Cross*, against the Popes Supremacy. Thus related by *Homes upon Stow*, Page 571.

Every Sunday, at *Paul's-Cross*, Preached

ched a Bishop, declaring the Pope, not to be *Supream Head* of the Church. Also, in other Places of this Realm, great Troubles were raised about *Preaching*; namely at *Bristow*, where Mr. *Latimer* preached; and there preach'd against him, one Mr. *Hobberton*, and Dr. *Powel*: So that there was great partakings on both sides; insomuch that divers Priests, and others, set up Bills against the *Mayor*, and against Mr. *Latimer*. But the *Mayor*, permitting *Lay-men* to Preach, caused divers Priests to be apprehended, and put in *Newgate*, with Bolts upon them: and divers others ran away, and lost their Livings, rather than come into the *Mayor's* handling. Thus *Hoves*.

The King, being thus Established *Head of the Church*, of *England*, makes one *Thomas Cromwel* his *Vicar General*; which is thus set down by Sir *Rich. Baker*, Pag. 408.

*Thomas Cromwel*, Son to a Black-Smith in *Putney*, being raised to *High Dignities*, was lastly made *Vicar General*, under the King, in all *Ecclesiastical Affairs*: who fate divers times in the Convocation-

House, amongst the Bishops, as Head over them. Thus Sir *Richard Baker*.

And, thus far, of the first beginning of this prodigious Change of Religion.

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## CHAP. II.

*Of the Dissolution of Abbeyes, being the first Effect of this Change of Religion. Stow, pag. 572.*



THE King sent the said *Cromwel*, and others, to visit the Abbeyes and Nunneries in *England*; (the said *Cromwel* being ordained Principal Visitor), He put forth all Religious Persons, that would go, and all under the Age of *Four and Twenty*: And after closed up the residue, that would remain; so that they should not come out of their places.

All Religious Men, that departed, the Abbot, or Prior, gave them for their Habit a Priests Gown, and Forty Shillings in Money.

The

The Nunns had such Apparrel given them, as Secular Women wear, and had liberty to go whither they would.

They took out of the Monasteries, and Abbeyes, their Reliques, and chiefest Jewels, ( to the King's use they said ).

Thus *Stow.*

Here follows a more particular Account of the Dissolution of these Abbeys.

The first *Religious House*, that the King took into his hands, was the Hospital of *St. James*, near *Charing-Cross*, with all the Means to the same belonging; compounding with *the Sisters* of the *House*, who were to have Pensions, during their lives : And built in place of the said *Hospital*, a *Goodly Mansion*, retaining still the Name of *St. James*. *Stow, p. 560.*

In a Parliament were granted to the King, and his Heirs, All *Religious Houses*, in the Realm of *England*, of the value of *Two hundred pounds*, and under, with all *Lands*, and *Goods*, to them belonging.

The Number of these Houses, then suppressed, were about *Three Hundred, Seventy Six*; and the value of their Lands

then, *Thirty two thousand pounds*, and more, by the year. The *Moveable Goods*, (as they were then sold at *Robin-Hood's* penney-worths) amounted to more than *Ten thousand pounds*.

The *Religious Persons*, that were in the said *Houses*, were clearly put out; whereof some went to other *Greater Houses*; and some went abroad to the World. *It was* (saith my Author) *a pittiful thing, to hear the lamentation, that People in the Countrey made for them; for there was great Hospitality kept amongst them; and (as it was thought) more than Ten thousand Persons (Masters and Servants) lost their Living, by the putting down of these Houses.* Thus *Stow*.

Not long after, by the means of the said *Cromwel*, All the *Orders of Friars*, and *Nunnes*, with their *Cloysters*, and *Houses*, were suppressed, and put down. First, the *Black-Friars* in *London*; the next day the *White-Friars*, the *Grey-Friars*, and the *Monks of Charter-House*; and so all the others.

Thus *Baker*, page 415.

Here

Here follows a particular Relation concerning the *Shrine* at *Canterbury*. Thus delivered by Sir *Rich. Baker*, pag. 411.

**S**Aint *Augustines* Abbey at *Canterbury* was suppressed, and the *Shrine*, and *Goods*, taken to the King's Treasury; as also the *Shrine* of *Thomas Becket*, in the Priory of *Christs-Church*, was likewise taken to the *King's use*.

This *Shrine* was built about a man's height, all of Stone; and then upwards, of Timber, plain: within the which was a Chest of Iron, containing the Bones of *Thomas Becket*, Scull and all, with the the wound on his Head, and the piece cut out of his Scull, in the same wound.

These Bones, by the Command of the Lord *Cromwel*, were burnt. The Timber-work of *This Shrine*, on the out-side, was covered with *Plates* of *Gold*, Damasked with *Gold-wyre*: which Ground of *Gold* was again covered with *Jewels* of *Gold*, as *Ten*, or *Twelve* Rings, cramped with *Gold-wyre*, into the said Ground of *Gold*: many of these Rings having *Stones* in them.

There were likewise *Images of Ange's, Precious Stones, and Great Pearls.*

The Spoyl of which *Shrine, in Gold and Precious Stones,* filled Two great Chests; such as six, or seven, strong men could do no more, than remove one of them at once, out of the Church.

The *Monks* of that Church were commanded, to change their *Habits,* into the Apparel of *Secular Priests.* Thus *Baker.*

The *Knights* of the *Rhodes,* and *Knights* of *St. John* of *Jerusalem,* in *England* and *Ireland,* were utterly Dissolved, and made void: The *King,* his *Heirs* and *Successors,* to have, and enjoy, all the *Mansion-House, Church,* and all other *Buildings,* and *Gardens,* to the same belonging, near to the *City* of *London,* calld the *House* of *St. John* of *Jerusalem,* in *England;* and also the *Hospital-Church,* and *House* of *Kilmarin* in *Ireland,* with all *Castles, Honours, Mannors, Measees, Lands, Tenements, Rents, Revenues, Services, Woods, Downs, Pastures, Parks, Warrens, &c.* in *England* and *Ireland,* with all the *Goods, Cattels, &c.* Thus *Stow,* pag. 579.

Besides

Besides these Religious Houses, there were likewise, by Act of Parliament, given the King, All Colledges, Chanteries, Hospitals, Free Chappels, Fraternities, Brother-hoods, and Gilds.

The Number of Monasteries suppressed, were 645 : besides 90 Colledges, 110 Hospitals ; and of Chanteries, and Free Chapels, 2374. Thus *Baker* in the former page.

Now to give a more exact Account of the Grounds, and Progress of the Dissolution of these Monasteries ; We will here insert a Discourse, taken out of Mr. *Dugdales Antiquities of Warwick-shire*, Page 801. where he treats of the Dissolution of a particular Monastery of *Nunnes*, called *Poles-worth* ; and upon that occasion of the Dissolution of all other *Monasteries* in the Kingdom. The Discourse is thus delivered.

I Find it left Recorded, by the Commissioners, that were imployed to take Surrender of the *Monasteries* in this Shire, Anno 29. Hen. 8. viz. That after strict  
scrutiny,



scrutiny, not only by the same of the Countrey, but by Examination of several Persons, they found these Nunnes, Virtuons, and Religious Women, and of good Conversation: And that in the Town, where the Monastery was, there were Forty four Tenements, and but one Plough: the residue of the Inhabitants, being Artificers, who had their lively-hood by the Monastery. These implored the Mediation of Thomas Cromwel, that it might not be suppressed. Nevertheless, it was not the strict, and regular Lives of these Devout Ladies, nor any thing, that might be said in the behalf of the Monasteries, that could prevent their ruine, then approaching: So great an aim had the King, to make himself thereby glorious; and many others, no less hopes, to be enrich'd, in a considerable manner.

But, to the end, that such a Change should not overwhelm those, that might be active therein; in regard the People, every where, had no small esteem of These Houses, for their Devout, and Daily Exercises of Prayer, Almes-deeds, Hospitality, and the like; whereby, not only the Souls of their Deceased Ancestors

stors had much benefit, ( as then was taught ), but Themselves, the Poor, as also *Strangers*, and *Pilgrims* constant advantage ; there wanted not the most subtil Contrivances, to effect this stupendious Work, that, I think, any Age hath beheld.

In order therefore to it, that, which *Cardinal Wolsey* had done, for the Founding his Colledges, in *Oxford* and *Ipswich*, dissolving about 30 *Religious Houses*, was made a President. Now that this business might be the better carried on, Mr. *Thomas Cromwel*, who had been an old Servant to the Cardinal, and not a little active in that, was the chief Person pitched upon to assist therein.

For, I look upon this business, as not originally designed by the King, but by some Principal Ambitious Men of that Age ; who projected to themselves all worldly Advantages imaginable, through that deluge of Wealth, which was like to flow amongst them, by this hideous storm.

First therefore, having insinuated to the King matter of Profit, and Honour : ( *Profit*, by so vast an Enlargement of

his

his Revenue; And Honour, in being able to maintain mighty Armies, to recover his Right in *France*; as also to strengthen Himself against the Pope, whose *Supremacy* he had abolish'd; and withal to make a firmer Alliance with such Princes, as had done the like). Further, to promote this Design, they procured *Cranmers* Advancement to the See of *Canterbury*, and more of the *Protestant Clergie*, (as my Author terms them) to other Bishopricks, and high Places; to the end, that the rest should not be able, in a full Council, to carry any thing against their design; sending out *Preachers*, to persuade the People, to stand fast to the King, without fear of the Pope's Curse.

Next, that it might be the more plausibly carried on, care was taken so to represent the Lives of the *Monks, Nunner, Canons, &c.* to the World, as that the less regret might be made at their ruine.

To which purpose, *Thomas Cromwel*, being Constituted *General Visitor*, employed sundry Persons, who acted their parts therein accordingly.

He likewise sent others, to whom he gave Instructions in Eighty Six Articles; by

by which they were to enquire into the Government, and Behaviour of the *Religious*, of both Sexes: Which Commissioners, the better to manage the design, gave encouragement to the *Monks*, not only to *Accuse* their Governors, but to *Inform* against each other; compelling them also to produce their *Charters*, and *Evidences*, of their *Lands*; as also their *Plate* and *Money*; and to give an *Inventor*y thereof.

And hereunto they added certain *Injunctions*, from the King, containing most *severe* and *strict* Rules; by means whereof, many being found obnoxious to their Censure, were expelled; and others, discerning themselves, not able to live free from Exception, or Advantage that might be taken against them, desired to leave their Habitations.

And having, by these *Visitors*, thus searched into their Lives, (which by a *Black-Book*, containing a world of Enormities, were represented, in no small measure scandalous) to the end, that the People might be the better satisfied with their proceedings; it was thought convenient to suggest, that the *Lesser Houses*,  
for

for want of *Good Government*, were chiefly guilty of these Crimes; and so they did; as appears by the *Preamble* of the *Act* for their Dissolution, made in the 27 *Hen. 8.* which Parliament, consisting, for the most part, of such Members, as were pack'd for the purpose through private Interest, ( as is evident by divers original Letters of that time ) many of the Nobility, for the like respects also favouring the design. *Assented* to the suppression of *All* such *Houses*, as had been *Certified* of less value, than Two hundred pounds by the year; giving them, with their *Lands*, and *Revenues*, to the King; yet, with this addition, That the Possessions, belonging to such *Houses*, should be converted to better uses: But how well this was observed, we shall soon see: These specious pretences being made use of for no other purpose, then by opening this gap, to make way for the *total Ruine* of the *Greater Houses*; wherein notwithstanding, it is by the said *Act* acknowledged, that *Religion was well observed.*

For, no sooner were the *Monks* turned out, and the *Houses* demolish'd, (that being first thought requisite, least some accidental

cidental Change might conduce to their restitution) but care was taken, to prefer such Persons to the Superiority in Government, upon any vacancy of these *Great Houses*, as might be Instrumental to their Surrender, by persuading with the Convent to that purpose.

The truth is, that there was no omission of any endeavour, that can well be imagined, to accomplish these Surrenders. For so subtly did the Commissioners act their parts, that after earnest solicitation with all the Abbots, when they found them backwards, they tempted them with the promise of Good Pensions, during life.

Neither were the Courtiers unactive, in driving on this Work: as may appear by my Lord Chancellour *Andley's* employing a special Agent, to treat with the Abbot of *Athelney*, offering him a *Hundred Marks* a year, in case he would Surrender; and the personal endeavour that he used with the Abbot of *Osiths* in *Essex*, as by his Letter to the said *Visitour*, is evident: wherein is signified, that he had, with great solicitation, prevailed with the said Abbot: But withal, insinuated his

his desire, that his place of *Lord Chancellor* being very chargable, the King might be moved for an Addition of some *more profitable Offices* to him. Nay, I find, that this *Great Man*, hunting eagerly after the Abbey of *Waldon* in *Essex* (out of the Ruines whereof, afterwards, that Magnificent Fabrick, called by the Name of *Audley-Iune*, was built ) as an argument, the sooner to obtain it, did, besides the extenuation of its worth, alleage, that he had, in this world, sustained great *Damages*, and *Infamy*, in his serving the King ; which the *Grant* of this should recompence.

Some Arguments were used by the *Abbots*, to hinder these Suppressions : but nothing would avail. For resolved they were, to effect what they had begun, by one means or other : insomuch, as they procured the Bishop of *London*, to come to the Nunnes of *Syon*, with their Confessour, to sollicite them thereto : who, after many persuations, took it upon their Consciences, that they ought to submit to the King's pleasure therein, by God's Law. But what could not be effected by such Arguments, and fair Promises, was by

by terror and streight dealing, brought to pass. For under pretence of suffering Delapidations in the Buildings, or negligent administration of their Offices; as also for breaking the King's *Injunctions*, they deprived some Abbots, and then put others, that were more plyant, in their rooms.

From others they took their *Convent-Seals*; to the end they might not, by making *Leases*, or *sale* of their *Jewels*; raise Money, either for supply of their present Wants; or payment of their Debts; and so be necessitated to Surrender.

Nay, to some, as in particular to the Canons of *Leicester*, the Commissioners threatned, That they would charge them with *Adultery* and *Buggery*, unless they would submit: And Dr. *London* told the *Nunnes* of *Godstow*, That because he found them obstinate, he would dissolve the House by vertue of the King's Commission, in spite of their teeth. And yet all was so managed, that the King was solicited to accept of them, not being willing to have it thought, that they were by Terror moved thereto; and special notice

D

was



was taken of those, who did give out, that their *Surrenders* were by *Compulsion*.

Which courses (after so many, through under-hand corruption, had led the way) brought on others apace, as appears by their *Dates*, which I have observed from the very *Instruments* themselves; inso-much as the rest stood amazed, not knowing which way to turn them.

Some therefore thought fit to try, whether Money might save their Houses from this dismal fate, so near at hand. Others, with great constancy refused to be thus *accessory*, in violating the *Donations* of their Pious Founders; But these tasted of no little severity. For, touching the Abbot of *Fountains*, in *York-shire*, I find, that being charged by the *Commissioners*, for taking into his hands some *Jewels* belonging to the *Monastery*, (which they called *Theft*, and *Sacriledge*), they pronounced him *Perjur'd*; and so deposing him, extorted a *private Resignation*.

And it appears, that the *Monks* of *Charter-House*, in the Suburbs of *London*, were committed to *Newgate*; where, with hard and barbarous usage, Five of them died,

died, and Five more lay at the point of death; as the *Commissioners* signified: But withal alledged, That the Suppression of *that House*, being of so strict a *Rule*, would occasion great Scandal to their doings; for as much as it stood in the face of the World, infinite concourse, from all parts, coming to that Populous City; and therefore desired, that it might be altered to some other use.

And lastly, that under the like pretence of *robbing the Church*, (wherewith the before specified Abbot of *Fountains* was charged) the Abbot of *Glastenbury*, with Two of his *Monks*, being condemned to death, was Drawn from *Wells* upon a Hurdle, and then Hanged upon the Hill called *the Tore*, near *Glastenbury*; his Head set upon the *Abbey-gate*, and his Quarters disposed of to *Wells*, *Bath*, *Ilchester*, and *Bridgewater*.

Nor did the Abbots of *Colchester*, and *Reading*, speed much better; as they that shall consult our story of that time, may see. And for further terror to the rest, some *Priors*, and other Ecclesiastical Persons, who had spoken against the King's *Supremacy*, (a thing then somewhat uncouth,

couth, being so newly set up) were condemned as Traytors, and Executed,

And now, that all this was effected, to the end it might not be thought, that these things were done by a *high Hand*, a Parliament was called ( 30 *Hen. 8.* ) to confirm these *Surrenders*. Now there wanted not plausible insinuations to Both Houses, for drawing on their Consent with all smoothness thereto: The *Nobility* being promised large shares in the spoils, either by *Free-gift* from the King, *easy-Purchases*, or most advantageous *Exchanges*; and many of the *Active Gentry*, advancements to Honour, with encrease of their Estates: All which, we see, happened to them accordingly.

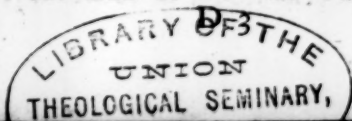
And the better to satisfy the vulgar, it was represented to them, that by this *Deluge* of Wealth, the Kingdom should be strengthened with an Army of Forty Thousand men; and that, for the future, they should never be charged with *Subsidies*, *Fifteens*, *Loans*, or *Common Aides*. By which means the Parliament Ratifying these *Surrenders*, the Work became completed.

For the more firm Settling whereof, a sudden

sudden course was taken, to pull down, and destroy the Buildings, as had been done before, upon the Dissolution of the *smaller Houses* : Next, to disperse a great portion of the *Lands*, amongst the *Nobility*, and *Gentry*, which was accordingly done. The *Visitor General* having told the King, That *the more had interest in them, the more they would be irrevocable.*

And lest any Domestick stirs should arise, by reason of this great, and strange alteration, rumours were spread of great dangers from Forreign Invasions; against which great Preparations were made every where; which seemed so to excuse this Suppression of *the Abbeyes*, as that the People (willing to spare their own Purfes) began to suffer it easily.

But, let us look upon the Success. Wherein I find, that the said *Visitor General* (the grand *Actor* in this Tragical business) having contracted upon himself an *Odium* from the *Nobility*, by reason of his low Birth, and being raised to so high Dignities, (as likewise from the *Catholicks*, for having thus acted in the Dissolution of the *Abbeyes*) was, (before the End of the said Parliament, where



wherein that was ratified, which he had, with so much industry, brought to pass ) deserted by the King ; who, ( not having any more use of him ) gave way to his Enemies Accusations. Whereupon, being Arrested by the Duke of *Norfolk*, at the *Council-Table*, when he least dream't of it, he was Committed to the *Tower*, and Condemned by the same Parliament, for *Heresie*, and *Treason*, unheard, and little pittied, and had his Head cut off on *Tower-Hill*. Nor did many of the Reformers speed much better : for Fire, and Fagot, happened to be their portion.

And as for *the fruit*, the People reap'd, from all their hopes, built upon these specious Pretences, it was very little : For *subsidies* from the *Clergie*, and *Fifteens* of all *Laymens-Goods*, were soon after exacted. And in *Edward* the Sixth's time, the Commons were constrained to Supply the King's Wants by a new Invention ; to wit, *Sheep, Cloaths, Goods, Debts, &c.* for Three years : which Tax grew so heavy, that the year following, they prayed the King for mitigation of it.

Nor is it a little observable, that whilst the Monasteries stood, there was no Act  
for

*for Relief of the Poor* : so amply did those Houses give succour to them. Whereas in the next Age, to wit, the 39 of *Elizabeth*, no less than *Eleven Bills* were brought into the House of *Commons* for that purpose. Thus far out of *Mr. Dugdale*, concerning this prodigious, and Diabolical Action.

*A word out of the same History* ( Page 109, and 119.) concerning Chanteryes, Gilds, or Fraternities. I shall only mention one, of each of them, to make it known what they were.

*Prestons Chantery.*

**T**His was Founded by *John Preston*, for Two Priests to *Sing Mass* daily, for the good Estate of Him, the said *John*, during this mortal life, and afterwards, for the health of his Soul; as also, for the Souls of his Parents, and Benefactors, and all the Faithful Deceased.

Thus *Mr. Dugdale*.

*Of Gilds, or Fraternities.*

The word *Gild*, proceeds from the *Saxon* word *Gelo*, and *Gilo*, which signifies Money : because that such, as were, either for *Charity*, *Religion*, or *Merchan-*

*dize-sake*, associated, did cast their Money, Goods, yea, and sometimes Lands, together, for the publick support of their own common charge.

These had their *Annual Feasts*, and *Neighbourly Meetings*.

The First, and *most Ancient* of these *Gilds*, here in *Coventry*, was Founded in the *Fourteenth* year of *Edward* the Third. At which time the King granted License to the *Coventry-men*, That they should have a *Merchants-Gild*, and a Fraternity, of Brethren, and Sisters, of the same, in this Town, with a Master, or Warden, thereof, to be chosen out of the same *Fraternity*: And that they might make *Chanteries*, bestow Alms, do other works of Piety, and Constituted Ordinances touching the same, with all Appurtenances thereto.

And in the *Seventeenth* year, *Edward* the Third gave leave to several, to enter into a *Fraternity*, and make a *Gild*, consisting of themselves, and such others, as would joyn with them, to the Honour of *St. John Baptist*. As also to purchase certain Lands, Tenements, and Rents, for the Founding of a *Chantry*, of Six Priests,

to sing Mass every day, in the Church of the *Holy Trinity*, and *St. Michael*, in *Conventry*, for the Souls of the King's Progenitors; and for the good Estate of the King, Queen *Isabel*, his Mother, Queen *Phillippa* his Wife, and their Children: As also of *Walter Chesthunt*, and *William De-Belgrave*, during their lives here on Earth, and for their Souls, after their departure hence; and for the good Estate of the said *John*, *John*, *Tho. Rich. Pet.* and *William*, and the rest of the said *Gild*, with their Benefactors: and likewise for the Soul of *John Eltham*, late Earl of *Cornwal*, and of all the Faithful deceased.

Which *Gild*, being so Founded, within Two years after, the same King *Edward* gave license to Queen *Isabel* his Mother, to Give, and Assign thereunto a parcel of Land, to build thereupon a Chappel, to the Honour of our Blessed Saviour, and *St. John Baptist*, for Two Priests to sing mass daily, for the good Estate of the said King *Edward*, Queen *Isabel* his Mother, Queen *Phillippa* his Wife, *Edward* Prince of *Wales*, and of the Brethren, and Benefactors, of the same *Gild*, whilst they  
lived



lived in this World, and for their Souls after their departure hence. As also for the Soul of *John of Eltham*, Earl of *Cornwal*, and the Souls of the said Brethren, and Benefactors, with all the Faithful deceased. *Thus Mr. Dugdale, p. 119.*

There were great store of these, and such-like Pious Foundations, throughout all *England*, as appears by the same History: All destroyed by King *Henry* the Eighth, and his Son.


This Change being made, something must necessarily be established, in order to Religion.

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CHAP.

## CHAP. III.

*A Book of Religion Published.*

 HE Clergy held a *Convocation*, in St. Paul's Church ; where, after much disputing and debating of matters, they Published a Book of Religion, entituled, *Articles Devised by the King's Highness, &c.*

In which Book is mentioned but *Three Sacraments, Baptism, Eucharist, and Pen-nance.*

The Articles, contained in this Book, were Six : And by an Act of Parliament all were condemned for Hereticks, and to be burnt, that should hold the contrary to them ; Asserting,

1. That the Body of Christ was not *really present* in the Sacrament of the *Eucharist*, after *Consecration*.

2. That *Priests*, entred into *Holy Orders*, might marry.

3. That

3. That *the Sacrament* might not truly be Administred in one kind.

4. That *Vowes of Chastity*, made upon mature deliberation, were not to be kept.

5. That *Private Masses* were not to be used.

6. That *Auricular Confession* was not necessary in the Church. Thus Sir Rich. Baker. pag. 408.

Here followeth the Act it self, out of the Statute Book.

*An Act of Parliament made in King Henry the Eighth's time, for abolishing diversity of Opinions in certain Articles concerning Religion.*

THE King's most Royal Majesty, most prudently considering, that by occasion of various Opinions, and Judgments, concerning some *Articles* in Religion, great discord, and variance hath arisen; as well, amongst the *Clergie* of this Realm, as amongst a great number of the vulgar People: And being in a full hope, and trust, that a full and perfect Resolution of the said *Articles* would make a perfect Concord, and Unity, generally amongst

mongst all his loving, and obedient Subjects, of his most Excellent Goodness, not only Commanded that the said *Articles* should deliberately, and advisedly, by his Archbishops, Bishops, and other Learned Men of his Clergy, be debated, argued, and reasoned, and their Opinions therein to be understood, declared, and known: But also most graciously vouchsafed, in his own Princely Person, to come unto his High Court of Parliament, and Council, and there, like a wise Prince of most high Prudence, and no less Learning, opened, and declared many Things of most high Learning, and great Knowledge, touching the said *Articles*, Matters, and Questions, for an Unity to be had in the same.

Whereupon, after a great, and long, deliberate and advised Disputation, and Consultation, had, and made concerning the said *Articles*, as well by the consent of the King's Highness, as by the Assent of the Lords *Spiritual* and *Temporal*, and other Learned Men of his Clergy, in their Convocations, and by the Consent of the *Commons* in Parliament Assembled, it was, and is, finally resolved, accorded,  
and

and agreed, in manner, and form following; that is to say,

1. First, That in the most Blessed Sacrament of the Altar, by the strength and efficacy of Christ's mighty Word, (it being spoken by the Priest) is *present really*, under the Forms of Bread and Wine, the natural Body and Bloud of our Saviour *Jesus Christ*, conceived of the Virgin *Mary*: and that after the *Consecration*, there remains *no substance* of the Bread, or Wine, nor any other Substance, but the Substance of *Christ, God and Man*.

2. That the Communion, in *both kinds*, is not necessary (to Salvation), by the Law of God, to all Persons: And that it is to be believed, and not doubted, but that in the Flesh, under the Form of Bread, is the *very Blood*; and with Blood, under the Form of Wine, is the *very Flesh*, as well apart, as if they were both together.

3. That Priests, after the Order of Priesthood received, may not marry, by *the Law of God*.

4. That *Vowes of Chastity, Widowhood, &c.* are to be kept.

5. That it is meet, and necessary, that

*Private*

*Private Masses* be continued, and admitted, in the King's English-Church, and Congregation; as whereby Good Christian People, ordering themselves accordingly, do receive both Godly, and Goodly Consolations, and Benefits: and it is agreeable also to *God's Law*.

6. That *Auricular Confession* is expedient, and necessary to be retained, and continued, used, and frequented, in the Church of God.

For the which most godly study, pain, and travail of his Majesty, and determination and resolution of the Premises, His humble and obedient Subjects, the *Lords Spiritual* and *Temporal*, and the *Commons* in this present Parliament Assembled, not only render, and give unto his Highness, their most high, and hearty Thanks, and think themselves most bound to pray for the long continuance of his Graces most Royal Estate and Dignity: and being also desirous, that his most godly enterprize may be well accomplished, and brought to a full end, and perfection; and so established, that the same might be to the Honour of God, and after, to the common quiet, unity, and concord, to be had,

in

in the whole Body of this Realm for ever, Do most humbly beseech his Royal Majesty, that the Resolution, and Determination above-written, of the said *Articles*, may be established, and perpetually perfected, by the Authority of this present Parliament.

It is therefore Ordained, and Enacted by the King, our Sovereign Lord; and by the Lords *Spiritual* and *Temporal*; and by the *Commons*, in this present Parliament Assembled; and by the Authority of the same; That if any Person, or Persons, within this Realm of *England*, or in any other of the King's Dominions, do by *Word, Writing, Printing, Ciphering*, or any otherwise, Publish, Preach, Teach, Say, Affirm, Declare, Dispute, Argue, or Hold, any Opinion.

1. That in the *Blessed Sacrament* of the Altar, under the Form of Bread and Wine, after the *Consecration* thereof, there is not *present really*, the natural Body and Blood of our Saviour *Jesus Christ*, conceived of the Virgin, *Mary*: or that, after the said *Consecration*, there remains any Substance of Bread, or Wine; or any other *Substance*, but the Substance of *Christ*,

*christ, God and Man*; or likewise do publish, preach, teach, say, affirm, declare, dispute, argue, or hold opinion, that *in the Flesh*, under the Form of *Bread*, there is not *the very Blood* of Christ; or that *with the Blood*, under the Form of Wine, there is not the very *Flesh* of Christ, as well apart, as though they were both together; or by any the means abovesaid, or otherwise, do preach, teach, declare, or affirm, the said Sacrament to be of other Substance, than is abovesaid; or do by any means contemn, deprave, or despise the said *Blessed Sacrament*; that then such Person, or Persons, so offending, shall be deemed, and adjudged *Hereticks*; and that every such offence shall be judged *manifest Heresie*; and that every such Offender, and Offenders, shall therefore have, and suffer, judgement, execution, pain, and pains of death, by way of Burning, without any *Abjuration, Clergie, or Sanctuary*; and their Estates to be *Confiscated* to the King, as in cases of *High Treason*.

2. And moreover, if any do obstinately affirm, uphold, maintain, or defend, that the Communion of the *Blessed Sa-*  
E
crament,



*crament*, in *both kinds*, that is to say, in Form of *Bread*, and also of *Wine*, is necessary for the health of man's Soul; or that it ought, or should, be given, and administred to any persons, in *both kinds*; or that it is necessary so to be taken, or received, by any person, other than Priests, being at *Maß*, and *Consecrating* the same.

3. Or that any Man, after having received the Order of *Priesthood*, may marry.

4. Or, that any Man, or Woman, who hath advisedly *vowed*, or professed *Chastity*, or *Widowhood*, may marry.

5. Or that *Private Masses* be not *lawful*, or not laudable, or should not be celebrated, had, nor used in the Realm; nor be not agreeable to the Laws of God.

6. Or that *Auricular Confession* is not expedient, and necessary to be retained, and continued, used, and frequented in the Church of God. Such persons are to suffer pains of death, as in cases of Felony, without any benefit of *Clergie*, or *Priviledge* of *Church*, or *Sanctuary*; and shall forfeit all their Lands & Goods, as in cases of Felony. *Thus far out of the same Book.*

CHAP.

## CHAP. IV.

*Of another Effect of this Change,  
which was a horrid effusion of  
Blood.*



Queen Anne Boleyn, who had been the first occasion of this Change of Religion, was beheaded. Whereof there is this Relation. *Baker, pag. 407.*

It was now the Twenty eighth year of King Henries Reign: when there were solemn *Justs* at *Greenwich*; from whence the King suddenly departed, and came to *Westminster*: whose sudden departure struck amazement into many; but to the Queen especially: and not without cause. For the next day the Lord *Rochford*, her Brother, and *Henry Norris*, were brought to the Tower, prisoners: whither also the same day, was brought Queen *Anne*, her self: who at the Tower-gate fell on her knees, beseeching God to help her, as she

was innocent of that, whereof she was accused.

Soon after this, she was arraigned in the Tower, and found guilty, and had Judgment pronounced. Immediately the Lord *Rochford*, her Brother, was likewise Arraigned: who, together with *Henry Norris*, *Mark Smeton*, *William Brierton*, and *Francis Weston*, all of the King's Privy-Chamber, about matters touching the Queen, were beheaded on Tower-hill.

Within Two dayes, Queen *Anne*, herself, on a Scaffold, upon the Green within the Tower, was also beheaded.

At her death she spake these words: *God save my Master, and Sovereign, the King; the most Goodliest, Noblest, and Gentlest Prince, that is; and grant him, that he may long Reign over you:* (which words she spake with a smiling countenance:) which done, she kneeled down, and the Hangman of *Calais* smote off her head at one stroke.

For her Religion, she was an earnest Professor, and one of the first Countenancers of the Gospel. The Crimes, for which she died, were *Adultery*, and *Incest*. She had many Enemies, as being a Protestant;

stant; and perhaps, in that respect, the King himself not greatly her Friend. For, though he had excluded the Pope, yet he continued a Papist still.

Her Death cast upon King Henry a dishonourable imputation: in so much, that whereas the *Protestant* Princes of *Germany*, had resolved to chuse him for *Head* of their *League*; after they heard of this *Queens* Death, they utterly refused him. *Thus far* Sir Rich. Baker.

The next day after her Death, the King Married the Lady *Jane Seymour*. Stow, Page 573.

*In the next place, Thomas Cromwel, who had been the grand Promotor of this business, was likewise beheaded. Whereof thus writes Howes upon Stow, pag. 508.*

**T**homas Cromwel, Earl of *Essex*, being in the *Council-Chamber*, was suddenly apprehended, and committed to the *Tower of London*; and soon after attainted of *Heresie*, and *High Treason*.

When he was brought to the *Scaffold* on *Tower-hill*, to be executed, he spake these words.

' I pray you that be here, to bear me  
 ' witness, that I die in the Catholick  
 ' Faith, not doubting in any *Article* of my  
 ' Faith, or in any *Sacrament of the Church*.  
 ' Many have slandered me, and reported,  
 ' that I have been an Abetter of such, as  
 ' have maintained evil Opinions; which is  
 ' untrue. But I confess, that like as God,  
 ' by his Holy Spirit, does instruct us in the  
 ' Truth; so the Devil is ready to seduce  
 ' us: and I have been seduced. But bear  
 ' me witness, That I die in the Catholick  
 ' Faith of the Holy Church: and I desire  
 ' you to pray for me, that so long as life  
 ' remains in this Flesh, I waver nothing in  
 ' my Faith. Having said this, he was  
 presently beheaded. Thus *Howes*.

*This following Relation, (although it con-  
 cerns not the shedding of Blood ) yet is  
 very remarkable, as manifesting, how the  
 King's Marriage with the Lady Anne of  
 Cleve, was in Parliament declared not  
 lawful: which is thus related by Howes  
 upon Stow, Page 578.*

A Fter the Death of the Lady *Jane*  
*Seymour*, the King's Third Wife;  
 He

He Married the Lady *Anne of Cleve*, in the *Two and thirtieth* year of his Reign: From which time the King, not only continued his first Misliking of her; but his hatred encreased more and more against her; not only for want of beauty, (whereof at first he took exceptions) but also for sundry other qualities, whereof he secretly accused her: As also he said, that her Body was unpleasant, making great doubt, that she was no Virgin, when she came into *England*; with divers other defects, which he said, he knew, by her outward appearance, to be in her. And being thus so sore perplexed, and desperate of redress, he grew wondrous apt, and willing to call in question any thing, that might tend to the dissolving of this Marriage.

Within Eight dayes the King told his Physitians, his further cause of grief, That She was loathsome to him in Bed, and that her Body was foul, and out of order.

The King being thus tormented in Body, and Mind, knew not how to ease himself, until he had procured a speedy *Divorce*: which was thus effected.

Certain Lords came down into the

*Lower House of Parliament*, expressly declaring the causes, why this Marriage was not lawful: And, in conclusion, the matter was by *the Convocation* clearly determined, that the King might lawfully marry, where he would; and so might she.

It appears clearly in the Record, what moved the King to this Marriage. For these are his words.

° I declare, that when the first Commu-  
 ° nication was had with me, about this  
 ° Marriage, I was glad to hearken to it;  
 ° trusting to have some assured Friend by  
 ° it: I much doubting, at that time, both  
 ° the *Emperor, France*, and the Bishop of  
 ° *Rome*. Thus *Stow*.

*The King's Fifth Wife, Katharine Howard,  
 put to death for Adultery: As appears  
 by this Relation: Baker, pag. 514.*

THE King was informed of the  
 Queen's dissolute life; first, before  
 her Marriage, with one *Francis Dereham*;  
 and since her Marriage, with one *Thomas  
 Culpepper*, of the King's Bed-Chamber.  
 Whereupon Sir *Tho. Wriothsley* was sent  
 to the Queen, at *Hampton-Court*, to  
 charge

charge her with these Crimes, and discharging her Household, to cause her to be convey'd to *Syon*.

The Delinquents being examined, *Dereham* confessed, that before the King's Marriage with the Lady *Katharine*, there had been a pre-contract between him and her. But when once he understood of the King's good liking to her, he then waved it, and concealed it, for her preferment.

These Gentlemen were arraigned, and had Judgment to die, as in cases of Treason.

They were drawn from the Tower to *Tyburn*; where *Culpepper* was beheaded, and *Dereham* hanged, and dismember'd.

The Lord *William Howard*, and the Lady *Margaret* his Wife, *Katharine Tilney*, and *Alice Bestwold*, Gentlewomen, *Joan Bulmer*, *Anne Howard*, Wife to *Henry Howard*, the Queens Brother, with divers others, were all condemned for *Misprision of Treason*, in concealing the Queens misdemeanour. and adjudged to forfeit all their Lands, and Goods, during life, and to remain in perpetual Prison.

The Lords and Commons in Parliament Petitioned the King, That he would not

vex



vex himself with the Queens Offences; and that both She, and the Lady *Rochford*, might be Attainted by Parliament: And that to avoid protracting of time, he would give his Royal Assent to it, under the Great Seal, without staying for the end of the Parliament. Also, that *Dereham* and *Culpepper*, having been Attainted before by the *Common-Law*, might be Attainted likewise by Parliament: All which was Assented unto by the King.

After this, the Queen, and the Lady *Rochford*, were beheaded, on the Green within the Tower. It is certainly said, that after her Condemnation, She protested to Dr. *White*, Bishop of *Winchester*, her last Confessor, That as for the Act, for which She was condemn'd, She took God, and his holy Angels to witness, upon her Souls Salvation, *that She died guiltless.*

*Thus of the putting to death of his Wives.*

*Here follows an unheard of Cruelty, of Blood-shed for Religion, in these times of Confusion and Change of Religion.*

**O**Ne *Lambert* was accused for denying the real presence in the Sacrament; who

who Appeal'd to the King; and the King was content to hear him. Whereupon a Throne was set up in the Hall of the King's Palace at *Westminster*, for the King to sit. And when the Bishops had urged their Arguments, and could not prevail; then the King took him in hand, hoping, perhaps, to have the honour of converting an Heretick, when the Bishops could not do it; and withal promised him pardon, if he would recant. But all would not do; for he remained obstinate, the King mis'd his honour, and the Delinquent his Pardon: being shortly after drawn to *Smithfield*, and burnt. *Baker, pag. 412.*

Two more were for the same cause burnt. *Baker, in the same page.*

Dr. *John Fisher*, Bishop of *Rocheſter*, and Sir *Thomas Moor*, expreſſly denyed, at *Lambeth*, before the Archbishop of *Canterbury*, to take the Oath of *Supremacy*: and thereupon were both beheaded.

Bishop *Fisher* was much lamented, as being reputed a man both *learned*, and *wiſe*, and of *good life*.

Sir *Thomas Moor* was both *learned*, and *very wiſe*. His *Devotion* was ſuch, that he uſed to wear a Shirt of Hair-cloth next his

his skin, for a perpetual Penance: And oftentimes in the Church he would put on a *Surplice*, and help the Priest at Mass: which he did not forbear to do, when he was Lord Chancellor of *England*; as one time the Duke of *Norffolk*, coming to the Church, found him doing it. *Baker*, p. 406.

Sir *William Peterson*, Priest, late Commissary of *Calais*, and Sir *William Richardson*, Priest of *St. Maries* in *Calais*, were both *there* drawn, hang'd, and quartered, in the Market-place, for the *Supremacy*.

*Stow*, pag. 579.

Dr. *Wilson*, and Dr. *Sampson* Bishop of *Chichester*, were sent to the Tower, for relieving certain Prisoners, who had denied to Subscribe to the King's *Supremacy*: and for the same offence *Richard Farmer*, Grocer of *London*, a rich and wealthy Citizen, was committed to the *Marshalsea*, and after arraigned, and attainted in a *Præmunire*, and lost all his Goods; his Wife and Children thrust out of doors. *Stow*, page 580.

*Robert Barns*, Dr. of Divinity, *Thomas Gerrard*, Parson of *Honey-lane*, and *William Jerom*, Vicar of *Stepney-Heath*, Bachelors in Divinity: Also *Edward Powel*,  
*Thomas*

*Thomas Able*, and *Richard Fetherston*, all Three Doctors, were drawn from the Tower of London, to *West-Smithfield*.

The Three First, were drawn to a Stake, and there burnt: The other three were drawn to a Gallows, and there hanged, headed, and quartered.

The three First, as appears in their Attainders, were executed for divers Heresies: the last Three for Treason; to wit, for denying the King's Supremacy, and affirming, his Marriage with *Queen Katharine*, to be good. *Stow*, pag. 581.

*Thomas Empson*, sometimes a Monk of *Westminster*, who had been Prisoner in *Newgate*, more than Three years, was brought before the Justices in *Newgate*; and for that he would not ask the King Pardon, for denying his Supremacy, nor be Sworn thereto, his Monks-Cowl was plucked off his back; and his Body reprieved, till the King were informed of his obstinacy. *Stow*, pag. 591.

Three Men, and one Woman, were burned in *Smithfield*, for the Sacrament. *Dr. Shaxton*, sometimes Bishop of *Salisbury*, Preaching at the same fire, and there recanting, persuaded them to do the like:  
but

but they would not. *Stow*, pag. 592.

Some Anabaptists, Three Men, and one Woman, all Dutch, bore Faggots to *Pauls Cross*: and a Man and a Woman, *Dutch Anabaptists*, were burnt in *Smithfield*, *Stow*, Page 576.

*Dr. Forest*, a *Friar Observant*, was apprehended; for that in Secret he had declared to many, that the King was not *Supream Head* of the Church. Whereupon he was condemned; and afterwards, upon a pair of new Gallows, set up for that purpose in *Smithfield*, he was hanged by the Middle, & Arm-pits, quick; and under the Gallows was made a Fire, wherewith he was burnt and consumed. *Stow*, p. 577.

*Hugh Faringdon*, Abbot of *Reading*, and Two Priests, named *Rugg*, and *Owen*, were hang'd, and quartered at *Reading*.

The same day was *Richard Whiting*, Abbot of *Glastenbury*, hang'd, and quartered on *Tore-Hill*, adjoyning to his Monastery.

*John Thorn*, and *Roger James*, Monks, the one Treasurer, the other under-Treasurer of *Glastenbury-Church*, were, at the same time, executed.

Also, shortly after, *John Besk*, Abbot  
of

of *Colchester*, was executed at *Colchester*: All, for denying the King's Supremacy. *Stow, Page 577.*

Six Persons, and one led between Two, were drawn to *Tyburn*; to wit, *Lawrence Cooke*, Prior of *Doncaster*, *William Horn*, a Lay-Brother of the *Charter-House* at *London*, *Giles Horn* Gentleman, *Clement Philipp*, Gentleman of *Calais*, *Edmond Bolhelm* Priest, *Darcy Jennings*, *Robert Bird*: And all there hang'd and quartered, as having been Attainted by Parliament, for denying of the King's Supremacy. *Stow, pag. 581.*

*Sir David Jenison*, Knight of *Rhodes*, was drawn through *Southwark*, to *St. Thomas* of *Watterings*, and there executed for the Supremacy. *Stow, pag. 581.*

*German Gardiner*, and *Lark*, Parson of *Chelsey*, were executed at *Tyburn*, for denying the King's Supremacy: As likewise, one *Ashby*. *Stow, pag. 585.*

Three *Anabaptists* were burnt in the Highway, beyond *Southwark*, towards *Newington*. *Stow, Page 579.*

*Thus far of these Cruelties.*

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## CHAP. V.

*Of a Third Effect of this Change, to wit, a General Confusion in Religion.*



Hese horrid Cruelties made the state of Religion in *England* in a strange Confusion; as appears by this Relation of Sir *Rich. Baker*, pag. 408.

And now was the state of Religion in *England* come to a strange pass, because alwayes in *Passing*, and had no consistence. For at first, the *Authority* of the Pope was excluded in some cases only; a while after in All: But yet his *Doctrine* was wholly received. Afterwards his *Doctrine* came to be impugned; but yet in some few points only: a while after, in many; That the Fable of *Proteus* might be no longer a Fable; when the Religion of *England* might be its true Moral.

The Confusion was so great in these times,

times, that in Parliament one called the other *Heretick*, and *Anabaptist*; and he again called him *Papist*, and *Hypocrite*.

And this not only amongst the *Temporality*, but even the Clergy-men themselves preached, and enveighed; one against another. So that the Frame of Religion was extreemly disjoynted: the *Clergy*, that should set it in Frame; being out of frame themselves.

The Minds of the People extreemly distracted; and the Nobility; that should cement them together, scarce holding themselves together. Thus *Baker*.

The truth of this Relation appears more fully confirmed from this Speech of King Henry, made in Parliament. Thus related by *Howes upon Stow*, pag. 390.

*A part of King Henry the Eighth's Speech, made in Parliament, in the Thirty-seventh Year of his Reign.*

‘ **W**hat Love, or *Charity*, is there amongst you, when one calls another *Heretick* and *Anabaptist*, and he calls him again *Papist*, *Hypocrite*, and *Pharisee*? I must needs judge the fault,



‘ and occasion of this discord, to be, part-  
‘ ly by negligence of you, the *Fathers* and  
‘ *Preachers* of the *Spirituality*. For I hear  
‘ daily, that you of the *Clergy* Preach one  
‘ against another, Teach one contrary to  
‘ another, railing one against another.

‘ Some are so stiff in their old *Mumpsimus*;  
‘ others are so busie and furious in  
‘ their new *Sumpsimus*, that all men al-  
‘ most be in variety, and discord; and few,  
‘ or none, preach truly and sincerely the  
‘ Word of God. Now, how can poor  
‘ Souls live in concord, when you *Prea-*  
‘ *chers*, sow amongst them in your Ser-  
‘ mons, debate and discord? Of you they  
‘ look for *light*, and you lead them into  
‘ *darkness*.

‘ Now, although I say, that *Spiritual-*  
‘ *men* be in some fault, that *Charity* is not  
‘ kept amongst you; yet *you of the Temporal-*  
‘ *ity*, be not clear and unspotted, from  
‘ malice and envy. For you rail at *Bi-*  
‘ *shops*, speak slanderously of *Priests*, and  
‘ rebuke and taunt *Preachers*.

‘ You must understand, that although  
‘ you be permitted to read *holy Scriptures*,  
‘ and to have the *Word of God* in your Mo-  
‘ ther-tongue; yet this Licence is given  
‘ you

‘ you only to inform your Conscience,  
 ‘ and to instruct your Children, and not to  
 ‘ dispute, and make *Scripture* a railing and  
 ‘ a taunting-stock against *Priests* and *Prea-*  
 ‘ *chers*, as many light persons do. I am  
 ‘ very sorry to hear how irreverently that  
 ‘ most precious Jewel (*the Word of God*)  
 ‘ is Disputed, Rimed, Sung, and Jangled  
 ‘ in every Alehouse and Tavern; contra-  
 ‘ ry to the true meaning and Doctrine of  
 ‘ the same. And I am as much sorry, that  
 ‘ the Readers of it, follow it (in doing)  
 ‘ so faintly, and coldly. For of this I am  
 ‘ sure, That Charity, and Virtue, was ne-  
 ‘ ver less exercised; nor God, amongst  
 ‘ Christians, was never less revered,  
 ‘ honoured, or served. *Thus Stow.*

*These Confusions, and others, are thus rela-*  
*ted by Dr. Heylyn, in his History of Re-*  
*formation. pag. 17.*

**T**he People were generally divided  
 into Factions and Schisms; The  
 Treasures of the Crown were exhausted  
 by prodigal Gifts, and the Money of the  
 Realm so mixed, that it could not pass for  
 currant amongst Forreign Nations; to the

great dishonour of the Kingdom, and loss of the Merchant. For although an infinite mass of Jewels, Treasure of Plate, and ready Money, and an incredible improvement of Revenue, had accrued to him, by such an universal Spoil and Dissolution of Religious Houses, yet was he little, or nothing the richer for it : inso-much, that in the year 1543. (being within less than Seven years after the general Suppression of *Religious Houses*) he was forced to have recourse for Moneys to his Houses of Parliament : by which he was supplied after an extraordinary manner ; the Clergy, at the same time, giving him a Subsidy of *six shillings in the Pound*, to be paid out of their Spiritual Promotions ; poor Stipendiary Priests, paying each of them *six shillings, eight pence*, to encrease the Sum : which also was so soon consumed, that the next year he press'd his Subjects to a *Benevolence* ; and in the following year, he obtained the Grant of all Chantries, Hospitals, Colledges, and Free-Chappels, within the Realm ; though he lived not to enjoy the benefit of it.

Most true it is, that it was somewhat of the latest, before he cast his Eye on the Lands

Lands of Bishopricks: though there were some, that thought the time long, till they fell upon them. Concerning which there goes a story, That after the *Court-Harpies* had devoured the greatest part of the Spoyle, which came by the Suppression of *Abbeys*, they began to seek some other way, to satiate that greedy Appetite, which the division of the former Booty had left unsatisfied. And for the satisfying whereof, they found not any thing so necessary, as the Bishops Lands.

This to Effect, Sir *Thomas Seymour* is employed, as the fittest man, being in Favour with the King, and Brother to Queen *Jane*, his most beloved, and best Wife; and having opportunity of access unto him, as being one of his Privy-Chamber. And he, not having any good affection to Archbishop *Cranmer*, desired, that the *experiment* should be tryed on him.

And therefore took his time to enform the King, That my Lord of *Canterbury* did nothing, but sell his Woods, letting long Leases for great Fines, and making havock of the Royalties of his Archbishoprick, to raise thereby a Fortune to his Wife, and Children. Withal, he ac-

quainted the King, That the Archbishop kept no Hospitality, in respect of such a large Revenue ; and that in the opinion of many wise men, it was more convenient for the Bishops to have a sufficient *yearly stipend* out of the *Exchequer*, then to be so encumbered with Temporal Royalties ; being so great a hinderance to their Studies, and Pastoral Charge ; and that the Lands, and Royalties, being taken to his Majesties use, would afford him (besides the said Annual Stipends) a great yearly Revenue.

The King, considering of it, could not think fit, that such a plausible Proposition, as taking to himself the Lands of Bishops, should be made in vain ; only he was resolved to prey further off, and not to fall upon the spoyl too near the Court, for fear of having more partakers in the Booty, than might stand with his profit.

And to this end he deals with *Holgate*, preferred not long before, from *Landaff*, to the See of *York* : from whom he takes, at one time, no fewer than *seventy Manors*, and *Townships*, of good *old Rents* ; giving him, in exchange, to the like yearly value, certain Improvements, Pensions, Tythes,

Tythes, and Portions of Tythes, (but all of an extended *Rent* ) which had accrued unto the Crown by the Fall of Abbeyes: *Which Lands*, he laid, by Act of Parliament, to the Dutchy of *Lancaster*. For which see 37 *Hen. 8. Cap. 16.*

He dismembred also, by these Acts, certain Mannors from the See of *London*; and others, in like manner from the See of *Canterbury*; but not without some reasonable compensation for them.

And although, by reason of his death, which followed within a short time after, there was no further Alienation made, in his time, of the Churches Patrimony; yet having opened such a gap, and discovered this Secret, that the Sacred Patrimony might be Alienated with so little trouble, the Courtiers of King *Edward's* time, would not be kept from breaking violently into it, and making up their own Fortune, in the spoyl of Bishopricks. So impossible a thing it is, for the ill examples of Great Princes, not to find Followers in all Ages; especially, where *Profit* or *Preferment*, may be furthered by it. *Thus Heylyn.*

## CHAP. VI.

*Of some other Passages concerning this King, and likewise of his Death.*

**H**AVING now prosecuted this relation thus far, and drawing to an end of it, we will here insert a Passage out of Dr. Heylyn's History of Reformation (Pag.6.) concerning King Henry the Eighth's Absolute Power of disposing of the Crown. The words are these.

*Anno Regni 28.*

‘ In the Act of Succession, which past in  
 ‘ the Parliament of this year, there is  
 ‘ this Clause, to wit, *That for lack of Law-  
 ful Heirs of the King's Body, it should and  
 might be lawful, for Him, to confer the  
 Crown, on any such Person, or Persons, as  
 should please his Highness, and according  
 to such Estate, and after such Manner,  
 Form, Fashion, Order, and Condition, as  
 should be Expressed, Named, Declared, and  
 Limited,*

Limited, in his Letters Patents, or by his Last Will: The Crown to be enjoyed by such Person, or Persons, so to be nominated and appointed, in as large and ample manner, as if such Person, or Persons, had been his Highness's Lawful Heirs to the Imperial Crown of this Realm. Thus Dr. Heylyn.

By this, and what hath been said in these Collections, it evidently appears, that all Inheritances, both Civil, and Ecclesiastical; as likewise the Lives of All men, in the Reign of this King, depended upon the Arbitrary Government of those times.

Now we must end this story, concerning matters of Religion in this King's Reign, with a brief Relation of his Death, with a Summary Account of his Wives, and the years of his Reign.

*The Relation of his Death is thus delivered by Dr. Heylyn, in his History of Reformation. Page 14.*

**T**HE King, having lived a voluptuous Life, and too much indulged to his Palate, was grown so corpulent, or rather so over-grown with an unweildy burthen of Flesh, that he was not able to go up  
Stairs,



Stairs, from one Room to another; but as he was hoisted up by an Engine: which filling his Body with foul and foggy Humours, did both waste his Spirits, and encrease his Passions. In the midst of which Distempers, it was not his least care to provide for the Succession of the Crown to his own Posterity. At such time as he married *Anne Boleign*, He procured his Daughter *Mary* to be declared *Illegitimate*, by Act of Parliament: The like he also did by his Daughter *Elizabeth*, when he had married *Jane Seymour*; settling the Crown upon his Issue by the said Queen *Jane*.

But having no other Issue by her, but Prince *Edward*; and none at all by his following Wives, he thought it a point of prudence to establish the Succession by more Stayes than one. For which cause he procured an Act of Parliament in the 35 year of his Reign, in which it is declared, *That in default of Issue of the said Prince Edward, the Crown should be entayled to the King's Daughter, the Lady Mary, and the Heirs of her Body: And so likewise to the Lady Elizabeth, and the Heirs of her Body: And for lack of such*  
Issue,

*Issue, to such, as the King by his Letters Patents, or his Last Will in Writing, should limit.*

Of which Act of Parliament, he, being now sick, and fearing his approaching end, made such use, in laying down the state of the Succession to the Crown, in his Last Will, that (contrary to all Justice) he totally Excluded the whole *Scottish Line* (Descended from the Lady *Margaret*, his eldest Sister) from all hopes of having their Turns in it.

His Infirmary, and the weakness it brought upon him, confining him to his Bed, he had a great desire to receive the Sacrament : and being perswaded to receive it in the easiest posture (sitting, or raised up in his Bed) he would by no means yield unto it ; but caused himself to be taken up, and placed in his Chair ; in which he heard the greatest part of the Mass, till the Consecration ; and then received the Blessed Sacrament on his knees, as at other times ; saying withal, (as *Saunders* relates the story) *That if he did not only cast himself upon the ground, but even under it also, he could not give unto the Sacrament, the honour that was due unto it.*

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The instant of his Death approaching, none of his Servants (though thereunto desired by his Physitians) durst acquaint him with it: till at last Sir *Anthony Denny* undertook that ungrateful office: which the King entertaining with less impatience than was looked for from him, gave order, that Archbishop *Cranmer* should be presently sent for. But he being then at *Croyden*, it was so long before he came, that he found him speechless. However, applying himself to the King's present condition; and discoursing to Him on this Point, *That Salvation was to be obtained only by Faith in Christ*: He desired the King, (if he understood the effect of his words, and believed the same) that He would signifie so much by some Sign or other: which the King did, by wringing him gently by the hand; and shortly after died.

There is a sharp, but shrewd Character of this King; to wit, *That he never spared Woman in his lust, nor Man in his anger.* Sir *Walter Rawleigh* says of him, *That if all the Patterns of a Merciless Prince had been lost in the World, they might have been found in this King.* Thus Dr. *Heylyn*.

*I will here set down some Passages out of his last Will, related by Dr. Heylyn, pag. 23. By which it will appear, how constant he was till his death, in professing and maintaining these following Points of Catholick Doctrine; to wit, The real Presence in the Sacrament: Invocation of Saints: and Prayer for the Dead: The words of the Will are these;*

**W**E most humbly, and heartily recommend our Soul to God: who, in the Person of his Son redeemed us with his most precious Body and Blood. And for our better remembrance thereof, hath left here with us, in his Church Militant, the Consecration, and Administration of his most precious Body and Blood.

We also instantly desire, that the Blessed Virgin *Mary*, with all the Holy Company of Heaven, may continually pray for us, whilst we live in this World; and at our passing out of it; that we may the sooner attain everlasting life.

We likewise further Ordain, That there be a convenient Altar, at *Windsor*, honorably prepared, with all things requisite,

sute, and necessary, for a daily Mass, there to be said perpetually, while the World should endure.

Moreover, He gave Order, That all Divine Offices accustomed for the Dead, should be daily Celebrated for him.

And, that at the removal of his Body to *Windfor*, a Thousand Marks should be distributed amongst the Poor, to pray for the Remission of his Sins, and the good of his Soul. *Thus Dr. Heylyn.*

*An Account of his Wives.*

Of Six Wives this King had, *Anne Bo-leign*, his Second Wife, was beheaded for Incest with her own Brother.

The Third, *Jane Seymour*, being in Child-birth, and in danger of death, had her belly ripped up to preserve the Child.

The Fourth, *Anne of Cleve*, was cast off within Two or Three Months.

The Fifth, *Katharine Howard*, was beheaded for Adultery.

*Concerning his Sixth Wife, thus writes Sir Rich. Baker, Page 418.*

The Sixth, *Katharine Parre*, being an earnest Protestant, was accused to the King, to have Heretical Books in her Closet :

set: and this was so aggravated against her, that they prevailed with the King to Sign a Warrant to Commit Her to the Tower, with a purpose to have burnt her for Heresie. This *Warrant* was committed to *Wriothsley*, Lord Chancellor; and he, by chance, letting it fall from him, it was taken up, and carried to the Queen; who having read it, went soon after to visit the King. Being come to the King, he presently fell into Talk with her, about some Points of Religion, demanding her resolution therein.

But she knowing, that his nature was not to be cross'd, specially considering the case she was in, made him answer, 'That  
' She was a Woman, accompanied with  
' many imperfections; but his Majesty was  
' Wise, and Judicious, of whom she must  
' learn, as of her Lord, and Head.

*Not so, by St. Mary, (said the King) for you are a Doctor, Kate, to instruct us, and not to be instructed by us, as often we have seen heretofore.*

' Indeed, Sir, (said She) if your Majesty have so conceived, I have been mistaken. For if heretofore I have held  
' Talk with your Majesty, it hath been  
' to

to learn some Point of your Majesty;  
 whereof I stood in doubt: and some-  
 times, that with my Talk I might make  
 you forget your present infirmity. *And  
 is it so, (sayes the King) Then we are  
 Friends.*

But nevertheless, soon after, upon a  
 day, appointed by the King's Warrant for  
 apprehending her, the King being dispo-  
 sed to walk into the Garden, took the  
 Queen with him: when all on the sudden  
 the Lord Chancellor, with Forty of the  
 Guard, came into the Garden, with a pur-  
 pose to apprehend her: whom, as soon as  
 the King saw, he stept to the *Chancellor*,  
 and calling him *Knave* and *Fool*, bid him  
 get him out of his Presence.

The Queen, seeing the King so angry  
 with him, began to entreat for him; to  
 whom the King said, *You little know, what  
 it is he came about. Of my Word, Sweet-  
 heart, he hath been a very Knave to Thee.*

Thus the Queen was preserved; who  
 else had tasted of as bitter a cup; as any  
 of his former Wives had done *Thus Sir  
 Rich. Baker.*

*Now*

Now we will give an Account of the  
Years, when these Changes were made.  
Sir Rich. Baker, Page 425.

**I**N the Eighth year of this King's Reign,  
*Luther* began to Preach against the  
Authority of the *Pope*, and to bring in a  
Reformation of Religion: for repressing  
of whom the Council of *Trent* was cal-  
led by *Pope Paul* the Third.

At the same time, with *Luther*, there  
arose also, in the same Country, other *Re-*  
*formers* of Religion, as *Zuinglius*, *Oeco-*  
*lampadius*, *Melancthon*, &c. who differ-  
ing from *Luther* in some Points, made the  
difference, which is at this day, of *Luthe-*  
*rans* and *Protestants*; so called at first at  
*Ausburgh*, for making a *Protestation*, in de-  
fence of their Doctrine.

In his Two and Twentieth year, a Pro-  
clamation was set forth, That no Person  
should purchase any thing from the *Court*  
of *Rome*: and this was the first beginning  
of his Deserting the Church of *Rome*.

In his Three and Twentieth year, the  
Clergy submitting themselves to the King,  
for being found guilty of a *Premunire*,  
G were



were the first, that called him *Supream Head of the Church*; yet with this restriction, *So far as it was according unto God's Word*; and not otherwise.

In his Four and Twentieth year, an Act of Parliament was made, That no Person should Appeal, for any cause, out of this Realm, to the Court of *Rome*.

In his Twenty Sixth year, an Act was made, which Authorized the King to be *Supream Head of the Church of England*, and the Authority of the *Pope* to be abolished; and then also was given to the King the *First Fruits*, and *Tenths*, of all *Spiritual Livings*: and this year were many put to death: *Papists*, for denying the *King's Supremacy*: *Protestants*, for denying the *real presence* in the Sacrament: nor is it credible, what numbers suffered death, for these two causes, in the last *Ten years* of the King's Reign: of whom, if we should make particular mention, it would reach a great way in the *Book of Martyrs*.

In his Eight and Twentieth year, the Lord *Cromwel* was made *Vicar General*, under the King, over the *Spirituality*: and at least *Four Hundred Monasteries* were

were suppressed, and all their Lands and Goods, conferred upon the King, by an Act of Parliament.

In his One and Thirtieth year, was set forth by the Bishops, the Book of the *Six Articles*; and all the rest of the Monasteries were conferred upon him.

Lastly, In his Thirty Fifth year, all Colledges, Chanteries, and Hospitals, were given to him. Thus Sir *Rich. Baker*.

Here you have had a short view of the Beginning, and sad Effects, of this Prodigious Change of Religion, begun by King *Henry* the Eighth.

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A FURTHER  
**PROSECUTION**  
 OF THESE  
 HISTORICAL COLLECTIONS  
 CONCERNING A  
 Second Change of Religion,  
 MADE FOR  
**POLITICK ENDS,**  
 And of the  
 Occurrences concerning it;  
 In the Reign of  
 King **EDWARD** the Sixth.

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A PREAMBLE.



His is a Summary Account  
 of this King's Reign, (as  
 to these matters of Re-  
 ligion) taken out of the  
*Preface* of Dr. Heylyn's  
*History of Reformation.*

Where, after a brief  
 Narration of King *Henry* the Eighth's  
 Deserting the *Pope*, he gives this follow-

ing Account of his Son King *Edward* the Sixth: The Relation whereof begins thus.

Next comes his Son *Edward* the Sixth upon the Stage, whose Name was made use of to serve Turns withal, and his Authority abused to his own undoing.

In his First year, the *Reformation* was resolved on, but on different ends; endeavoured by some Bishops, and others of the Lower Clergy; and promoted with the like zeal and industry, but not with like integrity, by some great Men about the Court: who, under colour of removing corruptions out of the Church, had cast their eyes upon the Spoil of Shrines, and Images; (though still preserved in the greatest part of the *Lutheran* Churches) and the improving their own Fortunes by the Chantery Lands: All which they most Sacrilegiously divided amongst themselves, without admitting the poor King to share with them; though nothing but the filling his Coffers, by the spoil of *the one*, and the encrease of his Revenue by the fall of *the other*, was openly pretended in the conduct of it.

But to speak no more of this, the work chiefly intended, was vigorously carried

on

on by the King, and his Counsellors, as appears by the Doctrinals in the Book of *Homilies*, and by the Practical part of Christian Piety.

And here the business might have rested, if *Calvin's* Pragmatical Spirit had not interposed. He first began to quarrel at some passages in the Liturgie; and afterwards never left soliciting the Lord Protector, and practising, by his Agents, on the Court, the Country, and the Universities, till he had laid the first Foundation of the *Zwinglian Faction*; who laboured nothing more than Innovation, both in *Doctrine* and *Discipline*: To which they were encouraged by nothing more, than some improvident Indulgence, granted unto *John Alasco*; who bringing with him a mixed multitude of *Poles* and *Germans*, obtained the Privilege of a Church for himself, and his, distinct in *Government*, and *Form of Worship*, from the Church of *England*.

This much animated the *Zwinglian Gospellers* to practice, first upon the Church; who being countenanced, if not headed, by the Earl of *Warwick*, (who then began to undermine the Lord Protector)

first quarrelled the Episcopal Habit; and afterwards enveighed against Caps, and Surplices; against Gowns, and Tippers: but fell at last upon *the Altars*, which were left standing by the Rules of the Liturgy.

The touching upon this string made excellent Musick, to most of the Grantees of the Court; who had, before, cast many an envious eye, on those costly Hangings, that massie Plate, and other rich and precious things, which adorned those Altars.

And *what need all this wast*, said Judas, when one poor Chalice only, and perhaps not that, might have served the turn. Beside, there was no small spoyl to be made of *Copes*; in which the Priest officiated at the Holy Sacrament: Some of them being made of Cloth of Tissue, Cloth of Gold and Silver, or embroydered Velvet; the meanest being made of Silk, or Sattin, with some decent Trimming.

And might not these be handsomly converted unto private uses, to serve as Carpets to their Tables, Coverlets to their Beds, or Cushions for their Chairs, and Windows. Hereupon some rude People are encouraged, under-hand, to beat down  
some

some Altars; which makes way for an Order of the Council-Table, to take down the rest, and set up Tables in their places; followed by a Commission, to be executed in all parts of the Kingdom, for seizing on the Premises for the King's use.

But as the Grandees of the Court intended to defraud the King of so great a booty; and the Commissioners to put a Cheat upon the Court-Lords, who employed them in it: So they were both prevented, in some places, by the Lords, and Gentry of the Country; who thought the Altar-clothes, together with the Copes, and Plate of their several Churches, to be as necessary for themselves, as for any others.

This Change drew on the Alteration of the former Liturgy, but almost as unpleasing to the *Zuinglian Faction*, as the former was. In which conjuncture of Affairs, King *Edward*, the Sixth, died.

From the beginning of whose Reign, the Reformation began: All that was done, in order to it, under King *Henry* the Eighth, seemed but *accidental* only, and by the by, rather designed on Private Ends, than out of any settled purpose of a  
Re-



Reformation; and therefore intermitted, and resumed again, as those Ends had variance. But now the great Work was carried on with a constant hand; the Clergy co-operating with the King, and the Council, for the Effecting of it.

But scarce had they brought it to this pass, when King *Edward* died; whose Death I cannot reckon for an infelicity to the Church of *England*. For, being ill-principled in himself, and easily enclined to embrace such Counsels, as were offered to him, it is not to be thought, but that the rest of the Bishopricks (before sufficiently impoverished) must have followed *Durham*, and the poor Church be left as destitute of Lands, and Ornaments, as when she came into the World, in her Natural Nakedness.

Nor was it like to happen otherwise, in the following Reign of Queen *Jane*, if it had lasted longer, than a *Nine-dayes* wonder.

For *Dudley*, of *Northumberland*, who then ruled the roost, and had, before, dissolved, and in hope devoured, the wealthy Bishoprick of *Durham*, might easily have possessed himself of the greatest part of  
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the Revenues of *York*, and *Carlisle*. By means whereof he would have made himself more absolute on the North-side of *Trent*, then the poor Titular Queen had been on the South-side of it: To carry on whose Interest, and maintain her Title, the poor remainder of the Churches Patrimony was, in all probability, to have been shared amongst those of the Party, to make them sure unto that side. *Thus far out of Dr. Heylyn's Preface, Summarily, concerning this Rapine and Sacriledge, which followed, this second Change of Religion.*

Now in the History it self, (*Page 33.*) Dr. Heylyn begins orderly to treat of the Reign of this King, as to matters of Religion, as will appear by what shall be here said.

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## CHAP.

## CHAP. I.

*Of the many Policies used in the Introducing this Second Change of Religion.*

*Anno Regni Edvardi Sexti. I.*



He Solemnities of the Coronation being passed, the Grandees of the Court began to entertain some thoughts of a *Reformation*. In which they found Arch-bishop *Cramer*, and some other Bishops, to be as forward, as themselves; but on different ends; endeavoured by the Bishops out of zeal, but by the Courtiers, upon a hope of enriching themselves by the spoyl of Bishopricks. To the advancement of which Work, the Conjunction seemed to be as proper, as they could desire. For first, the King being of such tender Age, and wholly governed by the Will of the Lord

Lord Protector, who had declared himself a Friend to the *Lutheran* party, in the time of King *Henry*, was easie to be moulded into any form: And as the Champions of the Papacy were removed out of all Office; so it was thought expedient, for the better carrying on of the Design, not only to release all such, as had been committed unto Prison, but also to recal all such, as had been forced to abandon the Kingdom, for not submitting to King *Henries* Six Articles. But the business was of greater moment, than to expect the coming back of these men. Wherefore, neither to lose time, nor to press too much at once upon the People, it was thought fit, to smoothe the way to the intended Reformation, by setting out some *Preparatory Injunctions*: and this to be done by sending out *Commissioners*, into all parts of the Kingdom, armed with *Instructions*, to enquire into all Ecclesiastical Concernments: Which *Commissioners* were accompanied with Preachers, appointed to instruct the People.

And, that they might not cool, or fall off again from what they had been taught, they were to leave some *Homilies* with  
the

the Parish-Priest ; (which the Archbishop had composed.)

Now, besides the Points, contained in the said *Injunctions*, the Preachers were to persuade them from *Invocation of Saints, Praying for the Dead, Images, use of Beads, Albes, Processions, Mass, Dirges, &c.* All which was done to this intent, That the People, being prepared by little and little, might with more ease, and less opposition, admit the total Alteration in the face of the Church, which was intended, in due time, to be introduced. *Thus Dr. Heylyn, concerning this Policy.*

*Another Policy.*

But there was something, more than the Authority of a *Minor King*, which drew on such a general Conformity to these *Injunctions* ; and thereby smoothed the way to those Alterations, both in Doctrine, and Worship ; which the Grandees of the Court, and Church, had began to fashion. The Lord Protector, and his party, were more experienced in Affairs of State, then to be told, That all great Counsels, tending to Innovation in the Publick Government, (especially where Religion is concerned) are, either to be  
back'd

back'd by Arms, or otherwise prove destructive to the undertakers. For this cause, he resolves to put himself at the head of an Army; as well for the security of his Person, and the preservation of his Party, as for the carrying on of the Design against all Opponents. And for the raising of an Army, there could not be found a fairer colour, nor a more popular pretence, than a War with *Scotland*; not to be made on any new Emergent Quarrel, (which might be apt to breed suspicion in the heads of the People), but in pursuit of the great Project of the King Deceased, for uniting that Realm, by a Marriage, to the Crown of *England*. On this Pretence, Levies are made in all parts of the Kingdom. He entertained also certain Regiments of *Walloons*, and *Germans*; because they were conceived more likely to enforce obedience, (if his Design should meet with any opposition) then the natural *English*. Thus Dr. Heylyn concerning this War with *Scotland*.

*A Third Policy.*

But, in the first place care was taken, that none of the Neighbouring Princes should either hinder his Proceedings, or assist

assist the Enemy. That which seemed to give most satisfaction to the Court of *France*, was the performance of a Solemn Obsequy, for King *Francis*, the First: Whose Funerals were no sooner Solemnized in *France*, but order was given for a *Dirge* to be sung in all the Churches of *London*, as also in the Cathedral Church of *St. Paul*: in the Quire whereof, (hung with Black) a sumptuous Hearse was set up, for the present Ceremony. And the next day Archbishop *Cranmer*, assisted with eight other of the Bishops, all in their rich Miters, and other their *Pontificals*, did sing a Mass of *Requiem*; the Funeral Sermon being preached by Dr. *Ridley*. This great Solemnity being thus honourably performed, the Commissioners for the Visitation were dispatched to their several *Circuits*, and the Army drawn to their *Rendezvous*. Thus Dr. *Heylin*, concerning what was done before the Calling of a Parliament.

## CHAP. II.

*Of what was done in Parliament in order to the Establishing this Change of Religion. Dr. Heylyn, Page 47.*



Parliament began, upon the Fourth of November, in which the Cards were so well pack'd by Sir Ralph Sadler, that there was no need of any further Shuffling, till the end of the Game: This very Parliament, without any sensible alteration of the Members of it, being continued until the death of the King. And though this Parliament consisted of such Members, as disagreed amongst themselves in respect of Religion; yet they agreed well enough together, in one common Principle; which was, to serve the present  
H time,



time, and preserve themselves: which appears plainly, by the strange mixture of the Acts, and Results thereof; some tending to the present Benefit, and enriching of particular Persons: And some again, being devised on purpose, to prepare a way for the exposing the Revenues of the Church, unto spoyl, and rapine,

There was an Act made in King *Henry* the Eighth's time, Inhibiting the reading of the Old and New Testament, in the English Tongue. But this was here abrogated, together with all, and every Act, or Acts of Parliament, concerning Doctrine, and matters of Religion, and all and every Article, Branch, Sentence, and Matter, Pains, and Forfeitures, in the same contained. By which Repeal, all men seem to have been put into a liberty of reading Scripture, and being in a manner, their own Expositors; and of entertaining what Opinions in Religion best pleased their fancies; and promulgating such Opinions, as they entertained: So that the *English* enjoyed that liberty, which the *Romans* are affirmed, by *Tacitus*, to have enjoyed, without control, in the times of *Nerva*; that is to say, *Liberty*

*erty of being of what Opinion they pleased, and of speaking freely their Opinions, where-soever they listed.*

There was also an Act passed, entituled, *An Act against such, as speak against the Sacrament of the Altar.* And to say truth, it was but time, that some Provision should be made, to suppress that Irreverence and Profaneness, with which the Blessed Sacrament, was, at that time, handled, by too many of those, who seemed most ignorantly zealous of Reformation. For, they reproached it with such names, and so unbecomming the mouths of Christians, that they were never taken up by the *Turks, and Infidels.*

There was another Act passed, for the *Receiving the Communion in both kinds;* yet with these Provisoos notwithstanding, *If necessity did not otherwise require;* as in the case of sudden Sicknes, and other such-like Extremities; in which it was not possible, that Wine could be provided for the use of that Sacrament; nor the sick man depart in peace without it. And Secondly, That the permitting this Liberty to the People of *England,* should not be looked upon, as a condemning of

any other Church or Churches, or their Practices, in which the contrary is observed: *Thus Dr. Heylyn concerning these Acts of Parliament.*

*Another Act of Parliament.*

The next great Business was the Retriving of a Statute made in the Twenty Seventh year of King *Henry* the Eighth: By which all Chanteries, Colledges, Free-Chappels, and Hospitals were given to the King. But he died, before he had taken many of them into his possession. And, the Grandees of the Court not being willing to lose so rich a booty, it was set on foot again, and carried in this present Parliament. In which were Granted to the King, all Chanteries, Colledges, Free-Chappels, Hospitals, Fraternities, Brotherhoods and Gilds ( not already seized on by his Father ) with all their Lands, and Goods : which being sold at a low rate, enriched many, and ennobled some : and therefore made them firm in maintaining the Change. *Thus Dr. Heylyn concerning the ground of maintaining this Change of Religion.*

## of Chanteries.

*Now as concerning the Nature of these Chanteries here given to the King, something hath been said, out of Mr. Dugdale, in the Reign of Henry the Eighth. But it will not be amiss, in this place, to set down what Dr. Heylyn sayes concerning them. pag 51. His words are these.*

**T**Hese Chanteries consisted of *Salaries*, to one, or more Priests, to say Mass daily, for the Souls of their deceased Founders, and their Friends: which not subsisting of themselves, were generally Incorporated, and united to some Parochial, Collegiate, or Cathedral Church: no fewer, than Forty Seven, being Founded in St. Paul's Free Chappels; which, though ordained for the same intent with others, yet were independent, of stronger Constitution, and richer Endowment: Though therein they fell short of the Colledges; which exceeded them, both in the beauty of their Buildings, the number of their Priests maintained by them, and the proportion of Revenue allotted to them. *Thus Dr. Heylyn concern-*

*A SERMON Preached.*

Now concerning the Suppressing of these Chanteries, it was preached at *Mercers-Chappel* in *London*, by one *Dr. Cromer* (a man, that wished well to the Reformation) That if *Trentals*, and *Chantery-Masses* could avail the Souls in Purgatory, then the Parliament did not well, in giving away Colledges, Chanteries, &c. which served principally for that purpose. But if the Parliament did well, in dissolving, and bestowing them on the King (which he thought that no man could deny) then was it a plain case, that such Chanteries, and Private Masses, did confer no Relief on the Souls in Purgatory. Which Dilemma, (though it were unanswerable) yet was the matter so handled by the Bishops, (seeing how much the Doctrine of the Church was concerned therein) that they brought him to a Recantation at *St. Paul's-Cross*, in the *June* next following; (this Sermon being Preached in *Lent*): where he confessed himself to have been Seduced by naughty Books, contrary to the Doctrine then received in the Church. But the  
current

current of these times have run another way; and *Cromer* might now have preached that safely, for which, before, he had been brought into so much trouble. *Thus far Dr. Heylyn as to these Chanteries.*

*An Act of Parliament, for the Election  
of Bishops.*

**B**Ut that which made the greatest Alteration, and threatned most danger to the State Ecclesiastical, was, *The Act*, entituled, *An Act for the Election of Bishops, and what Seals and Stiles shall be used by Spiritual Persons, &c.* In which it is Ordained, *That Bishops should be made by the King's Letters Patents, and not by the Election of the Dean and Chapters: and that all their Processes, and Writings should be made in the King's Name, only with the Bishops Teste added to, and sealed with no other Seal, but the King's, or such as should be authorized, and appointed by him.* In the composing of which Act there was more danger couched, than at first appeared. By the last branch thereof, it was plain, and evident, That the Intent of the Contrivers, was by degrees to weaken the

Authority of the Episcopal Order, by forcing them from their strong hold of *Divine Institution*, and making them no other, than the King's Ministers only ; his *Ecclesiastical Sheriffs*, as a man might say, to execute his Will, and disperse his Mandates. And of this Act such use was made, That the Bishops of those times were not in a capacity of *Confering Orders*, but as they were thereunto impowered by special Licence. The tenor whereof (if *Saunders* be to be believed ) was in these words: to wit,

*The King, to such a Bishop, Greeting. Whereas All, and All manner of Jurisdiction, as well Ecclesiastical, as Civil, flows from the King, as from the Supream of all the Body, &c. We therefore Give, and Grant to you Full Power and Licence, (to continue during our good P'easeure ) of conferring Orders within your Diocess, and promoting fit Persons, unto Holy Orders, even to that of Priesthood.*

Which being looked upon by *Queen Mary*, not only as a dangerous diminution of the Episcopal Power, but as likewise an odious Innovation in the Church, She caused this Act to be Repealed in the First year of her Reign. There

There was also, in the first branch, more contained, than did appear. For, though it seem'd to aim at nothing, but that the Bishop should depend wholly upon the King for their Preferment; yet the true drift of that Design was, to make *Deans and Chapters* useles, and thereby to prepare them for a Dissolution. *Thus Dr. Heylyn concerning this Act of Parliament.*

*I will take leave here, ( although it be not its proper place ) to insert an Act of Parliament of the Third year of this King's Reign, concerning the Form to be used in making of Bishops. The words of the Act are these: to wit,*

**T**Hat such Form and Manner of Making, and Consecrating of Archbishops, Bishops, Priests, and Deacons, as by Six Prelates, and Six other Learned Men, or by the most number of them (they being appointed, and assigned by the King ) shall be devised for that purpose, and set forth under the Great Seal, shall be accounted, as lawfully Exercised, and Used, and no other. *Thus Dr. Heylyn, pag 82. concerning the Election of Bishops.*

*From*



*From this Alteration, which was made in Parliament, in reference to the making of Bishops, and the way of Exercising their Authority, we shall find, in the progress of this story, That there was great Havock and Spoyl made of the Bishopricks themselves. Two Examples, and Testimonies whereof here immediately follow. Related thus by Dr. Heylyn. pag. 129.*

**T**He See of *Lincoln*, being vacant, it was kept void from *August* till the next *June*: During which interval, the Patrimony of that great and wealthy Bishoprick (one of the richest in the Kingdom) was so dismembred in it self, so parcelled out for a prey to others, That when the new Bishop was to be restored to his Temporals, there was none of all his Mannors reserved for him, but his Mannor of *Bugden*, together with some Farms and Improvements: The rest was to be raised out of the Profits of his Jurisdiction: yet so, that nothing was to be abated in his Tithes and First Fruits; which were kept up according to their former value.

*The*

*The second Example is this :*

Doctor *Barlow* being made Bishop of *Bath* and *Wells*, gratified the Lord Protector with a Present of Eighteen or Nineteen Mannors, which anciently belonged unto it. And lying all, or most part of them, in the County of *Sommerſet*, ſeemed very conveniently diſpoſed of, for the better maintenance of the Title of Duke of *Sommerſet*, which the Protector had taken to himſelf. Many ſuch ſtrange Donations we ſhall find in others: the more to be excuſed, becauſe there was no other Means (as the times then were) to preſerve the whole, but by advancing ſome part thereof, to preſerve the reſt. *Thus Dr. Heylyn, pag. 130. concerning theſe Biſhopricks; And thus far concerning the proceedings of this Parliament.*

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## CHAP. III.

*Of several other Alterations in Religion made in the beginning of this Year : Of which Dr. Heylyn gives this Account, Page 54.*

*Anno Regni Edvardi Sexti. 2.*

**N**O sooner was this year begun, but it was Ordered by the King, and his Privy Council, That no Candles should be born upon *Candlemass* day, nor *Ashes*, or *Palms*, used any longer.

The Lords drove this business on so fast, That before this Order could be published in the remote parts of the Kingdom, they followed it with another, (as little pleasing to the main Body of the People) concerning the taking down of all Images ; which in some places of the Realm, were either not taken down at all  
(as

(as was required the year before, by the King's Injunctions), or had been Re-edified again, as soon, as the first heats of the Visitation had began to cool.

Bishop *Gardiner*, in a Letter of his, signified his great dislike of some proceedings had at *Portsmouth*, in taking down the Images of Christ, and his Saints: certifying withal, That he had not only seen these Images, standing in all the Churches of the *Lutherans*; but that *Luther* himself had purposely written a Book against some men, that had defaced them. And therefore it may be well thought, that Covetousness spurred on this business, more than zeal: There being none of these Images so poor, and mean, the spoyle whereof would not afford some Gold, and Silver, (if not Jewels also) besides Censers, Candlesticks, and many other rich Utensils, appertaining to them. In which respect, the Commissioners hereto Authorized were entertained, in many places, with scorn, and railing; and the further they went from *London*, the worse they were handled: Insomuch, as that one of them, as he was pulling down

an Image in *Cornwal*, was stabbed. And though the 3 principal Offender was hanged, (which quieted all matters for a time) yet the next year the storm broke out more violently, then before; not only to the endangering of the peace of those Western Counties, but in a manner of all the Kingdom. *Thus Dr. Heylyn concerning the zeal of the People, about the taking down of Images.*

Which great Commotions the Council could not but foresee, as the most probable Consequents of such Alterations: especially, when they are sudden, and press'd too fast. There being nothing, of which People commonly are so tender, as they are of Religion; on which their Happiness depends, not only for this world, but the world to come.

And therefore it concerned them, in point of Prudence, to let the People see, that there was no intention to abolish all their ancient Ceremonies. And in particular, it was held expedient, to give the generality of the Subjects some contentment, in a Proclamation for the strict keeping of *Lent*; and the Example of the Court in pursuance of it.

For

For Dr. *Glaſter*, Preaching at *Paul's-Croſs*, affirmed, That *Lent* was not Ordained of God to be Faſted; neither the eating of Fleſh to be forbore: But, that the ſame was a Politick Ordinance of men, and therefore might be broken by men at their pleaſures. Upon this, there was no ſcarcity of thoſe, that cried down all the Obſervations of Dayes and Times; even to the Libelling againſt that ancient and Religious Faſt, in moſt ſcandalous Rhymes: Complaint whereof being made by Biſhop *Gardiner*, to the Lord Protector, a Proclamation was ſet out; by which all People were commanded to abſtain from Fleſh in the time of *Lent*; and the King's *Lenten-dyet* was ſet out, and ſerved, as in former times. Thus Dr. Heylyn concerning this Policy.

*To Eſtabliſh this more firmly, there was this following Act of Parliament made concerning it. Thus ſet down in the Statute Book.*

‘ Forasmuch as divers of the King’s  
‘ Subjects, have of late, more than in  
‘ times paſt, broken and contemned ſuch  
‘ Abſtinencies, as have been uſed in this  
‘ Realm, upon Fridayes and Saturdayes,  
‘ Ember-

‘ Ember-dayes, Vigils, Lent, and other  
‘ accustomed times, This Parliament, con-  
‘ sidering, that due and godly Abstinence  
‘ is a means to Virtue, and to subdue mens  
‘ Bodies to their Soul, and Spirit: And  
‘ considering withal, that Fishers may  
‘ thereby be more set a work; and that  
‘ by eating of Fish, much Flesh shall be  
‘ saved, and encreased; and also for di-  
‘ vers other *Considerations*, and *Commodi-  
‘ ties* of the Realm, Doth Enact and Or-  
‘ dain, That all manner of Statutes, Laws,  
‘ Constitutions, and Usages, concerning  
‘ any manner of *Fasting*, and *Abstinence*  
‘ from any kind of meats, heretofore in  
‘ this Realm made or used, shall lose their  
‘ force and strength, and be void, and of  
‘ no effect. And also, that no Person, or  
‘ Persons, of what *Estate*, *Degree*, or *Con-  
‘ dition* soever he, or they be, shall at any  
‘ time, after the First day of *May*, willing-  
‘ ly, and wittingly, eat any manner of  
‘ Flesh, after what manner, or kind, or  
‘ sort, it shall be ordered, dressed, or used,  
‘ upon any Friday, or Saturday, or upon  
‘ any of the *Ember-dayes*, or upon any  
‘ day, in the time commonly called *Lent*;  
‘ nor upon any such other day, as is, or  
‘ shall

' shall be at any time hereafter commonly  
 ' accepted, and reputed as a *Fish day* with-  
 ' in this Realm of *England*; wherein it  
 ' hath been commonly used to eat *Fish*,  
 ' and not *Flesh*: upon pain, that every  
 ' person, eating any manner of *Flesh*, up-  
 ' on any of the said Dayes or Times prohibi-  
 ' ted by this Act, shall forfeit, for the said  
 ' first offence Ten shillings; and also suffer  
 ' Imprisonment for the space of Ten days:  
 ' and during the time of his, or her said  
 ' Imprisonment, shall abstain from eating  
 ' of any manner of *Flesh*.

*Thus far the Act.*

Little, or Nothing, hath been hitherto  
 done in this King's Reign (as to Religi-  
 on ) but pulling down, and destroying.  
 Wherefore it is now time to Establiſh  
 ſomething: which is here done, by that,  
 which immediately follows.

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## CHAP. IV.

*Of the Administring the Communion,  
and of the Composing a Book of  
Common-Prayer. Of which thus  
writes Dr. Heylyn. pag. 57.*



Some Bishops, and others, were Appointed by the King's Command, to Consult together about one Uniform Order of Administring the Holy Communion in the English Tongue: Who so ordered it, That the whole Mass should proceed (as formerly) in the Latine Tongue; even to the very end of the Canon, and the receiving of the Sacrament by the Priest himself: which being ended, they were to begin with an Exhortation, in the English Tongue, directed to all those, that did intend to receive the Communion: Which Exhortation began with these words, *Dearly Beloved*

*loved in the Lord, ye coming to this Holy Communion, &c.* Thus Dr. Heylyn concerning this strange medly in the Divine Service.

But notwithstanding the setting forth of this Uniform Order of Administring the Holy Communion, yet there did arise a marvelous Schism, and variety of Factions, in Celebrating the Communion, Service, and Administring of the Sacrament, and other Rites, and Ceremonies of the Church. For some allowed of the King's proceedings; others, dissemblingly, and patchingly, used some part of them; Many contemned them all. Moreover, it is observed in the Register-Book of the Parish of *Petworth*, that many, at this time, affirmed, that the most Blessed Sacrament of the Altar was of little worth: So that in many places, it was irreverently used, and cast out of the Church; and many other great Enormities committed: which they seconded by oppugning the Established Ceremonies; as Holy-Water, Holy-Bread, and divers other Rites of the Seven Sacraments. And yet these were not all the mischiefs, which the time produced. For, in pursuance of this Schism,

1 2

many

many of those, that had been licensed to Preach, appeared as active in preaching against the King's proceedings, as many of the unlicensed Preachers had been found to be. *Thus Dr. Heylyn concerning these Confusions.*

Upon this it was advised, that a Publick Liturgy should be drawn, and confirmed by Parliament; which was accordingly done. Now, here it is to be observed, That those who had the directing of this Business, were before hand resolved, that none but English Heads and Hands should be used therein; lest otherwise it might be thought, and perhaps objected, That they rather followed the Example of some other Churches, or were swayed by the Authority of those Foreign Assistants, than by the Word of God. Certain it is, that upon the very first reports of a Reformation here intended, *Calvin* had offered his Assistance to Archbishop *Cranmer*, as himself confessed. But the Archbishop knew the man, and refused the offer. And it appears in one of Bishop *Latimer's* Sermons, that there was a report, about this time, of *Melancthon's* coming: but it proved only a report. And  
though

though it was thought necessary, for the better seasoning of the Universities, in the Protestant Reformed Religion, that *Bucer*, and *Peter Martyr* should be invited to come over; yet the Archbishop's Letter of Invitation, sent to *Bucer*, was not written till the 12th of *October*; at which time, the Liturgy, then in hand (being the chief Key of the Work of Reformation) was in a very good forwardness; and must be compleatly finished, before he could so settle, and dispose his affairs in *Germany*, as to come for *England*. And though *Peter Martyr*, being either more at leisure, or more willing to accept of the Invitation, came many months before the other, yet neither do we find him here, till the end of *November*; when the Liturgy had been approved of. Nor was it likely, that they would make use of such a man, in Composing a Liturgy, wherein they were resolved to retain a great part of the ancient Ceremonies; who being made Canon of Christ's-Church in *Oxford*, and frequently present at Divine Service in that Church, could never be prevailed with, to put on the Surplice. Thus Dr. Heylyn, concerning the ground of setting out a Book of Common-Prayer. 13 CHAP.

## CHAP. V.

*Of the Suppression of Chanteries, and  
other Foundations.*

Whereof Dr. Heylyn gives this following  
Account, Page 60.



WE must now attend the King's Commissioners, dispatched into every Shire, to take a Survey of all Colledges, Free Chappels, Chanteries, and Brotherhoods; according to the return of Commissions, it would be no difficult matter, to put a just estimate and value on so great a Gift: or to know, how to parcel out, proportion, and divide the Spoyl, betwixt all such, as had before, in hope, devoured it.

In the first place, (as lying nearest) came in the Free Chappel of St. Stephen, originally Founded in the Palace at Westminster, reckoned for the Chappel-Royal of the Court of England. The whole  
Founda-

Foundation consisted of no fewer, than Thirty Eight Persons; to wit, One Dean, Twelve Canons, Thirteen Vicars, Four Clerks, Six Choristers; besides a Verger, and one that had charge of the Chappel.

There was likewise a certain number appointed for the officiating of the daily Service: (*Gentlemen of the Chappel* they were commonly called.) As for the Chappel it self, together with a Cloyster of curious Workmanship, built by *John Chambers*, one of the King's Physicians, and the last Master of the same, they are still standing as they were; the Chappel having been since fitted, and employed for a *House of Commons*, in all times of Parliament. Thus Dr. Heylyn concerning this Chappel.

At the same time also fell the Colledge of *St. Martins*, scituated in the City of *London*, not far from *Aldersgate*; first Founded for a Dean, and Secular Canons, in the time of the Conqueror.

This Colledge was Surrendred into the hands of King *Edward* the Sixth; who after, gave the same to the Church of *Westminster*; and they, to make the best of the King's Donation, ordered, That the Bo-

dy of the Church, with the Quire, and Isles, should be Leased out for Fifty years, excepting out of the said Grant, the Bells, Lead, Stone, Timber, Glass, and Iron, to be sold, and disposed of, for the sole use, and benefit, of the said Dean & Chapter.

Which soul Transaction being made, the Church was totally pulled down, a Tavern built on the East-part of it; the rest of the Scituation of the said Church, and Colledge, together with the whole Precinct thereof, being built upon with several Tenements. But for this Sacrilege, the Church of *Westminster* was called immediately to a sober reckoning. For the Lord *Protector*, thinking it altogether unnecessary, that Two Cathedrals should be Founded so near together; and conceiving, that the Church of *Westminster*, (as being of a late Foundation) might best be spared, had cast a longing eye upon the goodly Patrimony, which remained unto it. And being then unfurnished of a House, or Palace, proportionable to his Greatness, he doubted not to find room enough, upon the dissolution and destruction of so large a Fabrick, to raise a Palace, equal to his vast Designs.

Which

Which coming to the cares of *Benson*, the last Abbot, and first Dean of that Church, he could bethink himself of no other means to preserve the whole, than by parting, for the present, with more than half the Estate, which belonged unto it.

And thereupon a Lease is made of *Seventy Mannors* and *good Farms*, lying almost together, in the County of *Glocester*, for the term of Ninety Nine years; which they presented to the Lord *Thomas Seymour*, to serve as an Addition to his Manor of *Sudeley*; humbly beseeching him to stand their good Lord and Patron, and to preserve them in a fair esteem with the Lord Protector.

Another Present of almost as many *Mannors*, and *Farms*, lying in the Counties of *Glocester*, *Worcester*, and *Hereford*, was made, for the like term, to Sir *John Mason*, a special Confident of the Dukes; not for his own, but for the use of his *Great Master*: which, after the Duke, all came to Sir *John Bourn*, Principal Secretary of State, in the time of *Queen Mary*.

And yet this would not serve the turn, till they had put into the Scale their *Manor* of *Islip*, conferred upon the Church  
by



by King *Edward* the Confessor; to which no fewer, than Two hundred customary Tenants owed their *Soyle*, and *Service*: and being one of the best Woody things in these parts of the Realm, was to be granted also, without impeachment of *Wast*; as it was accordingly.

By means whereof the *Deanery* was preserved for the latter times. How it succeeded with the Bishoprick, we shall see afterwards.

Thus *Benson* saved the *Deanery*; but he lost himself. For, calling to remembrance, that formerly he had been a means to Surrender the Abbey, and was now forced on the necessity of *Dilapidating* the Estate of the *Deanery*, he fell into a great disquiet of Mind, which brought him to his Death, within some months after.

*The reason of selecting these two Free-Chappels out of all the rest, was because there was more depending on the story of them, than of any others.*

*Thus Dr. Heylyn concerning the Colledge of St. Martins.*

*Bad Examples, seldom end, where they first begin.* For the Nobility, and inferior Gentry, possessed of Patronages, considering

ing how much the Lords, and Great Men of the Court, had improved their Fortunes, by the Suppression of *Chantries*, and other *Foundations*, which had been granted to the King, conceiving themselves in a capacity, to do the like, by taking into their hands the yearly profits of such Benefices, of which, by Law, they only were entrusted with the Presentations.

Of which *Abuse* complaint is made by Bishop *Latimer*; who sayes, That the Gentry of that time invaded the Profits of the Church, leaving the Title only to the Incumbent; and that Chantry-Priests were put, by them, into several Cures, to save their Pensions. That many Benefices were let out in Fee-Farm, or given unto Servants, for keeping of Hounds, Hawks, and Horses, and for making of Gardens. And finally, That the poor Clergy, being kept to some sorry Pittance, were forced to put themselves into Gentlemens Houses, and there to serve, as Clerks of the Kitchin, Surveyors, Receivers, &c.

Bishop *Latimer*, in his Printed Sermons, Page 38. 71. 91. 114.

All which Enormities, (though tending so apparently to the dishonour of God, and disgrace of Religion) were generally connived at by the Lords, and others, because they could not question those, who had so miserably invaded the Churches Patrimony, without condemning of themselves. *Thus Dr. Heylyn relates these Prodigious Sacriledges.*


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## CHAP. VI.

*Of the Sacriledges committed in the Building of Sommerſet-Houſe, and of the ſtarting up of New Sects, and other Occurrences of this year.*

*Dr. Heylyn, Page 72.*

*Anno Regni Edvardi Sexti. 3.*

 He Protector, intending to Erect a Magnificent Palace, was bought out of his Deſign of building it on the Deanery and Cloſe of *Weſtminſter*, and therefore caſt his eye upon a piece of Ground in the *ſtrand*, on which ſtood Three Episcopall Houſes, and one Pariſh-Church: The Pariſh-Church Dedicated to the Virgin *Mary*; the Houſes belonging to the Biſhops of *Worceſter*, *Lichfield*, and *Landaff*: All theſe he takes into his hands; the Owners not daring to oppoſe,

oppose, and therefore willingly consenting to it. Having cleared the place, and finding, that more materials would be wanting, than the demolished Churches, and Houses, could afford, he resolved to take down the Parish-Church of *St. Margarets in Westminster*, and to turn the Parishioners, for Celebrating all Divine Offices, into some part of the *Nave*, or main Body, of the Abbey Church. But the Work-men had no sooner advanced their Scaffolds, when the Parishioners gathered together in great multitudes, with Bows and Arrows, Staves and Clubs, and other such Weapons; which so terrified the Work-men, that they ran away in great amazement; and never could be brought again upon that employment.

Upon this he conceived it would be a safer undertaking to fall upon *St. Paul's*; the Bishop then standing on his good behaviour; and the Dean and Chapter of that Church (as of all the rest) being no better, in a manner, (by reason of the last Act of Parliament) then *Tenants at Will* of their great Landlords. And upon this, he employes Work-men, to take down the Cloyster of *Paul's*, on the North-side

of the Church, and a piece of curious Work round about the Cloyster, with a Chappel, that stood in the midst of the Church-yard : also the Charnel-House, that stood upon the South-side of it (now a Carpenters-yard) with the Chappel, Timber, and Monuments therein; which were all beaten down, the Bones of the Dead carried into *Finsbury-fields*, and the Stones converted to this Building, and the vacant places filled up afterwards with Dwelling-Houses. Moreover, the Church of St. *John of Jerusalem*, near *Smithfield*, was undermined, and blown up with Gunpowder, and the Stones applyed to this spacious Building.

Likewise *Barking* Chappel, near the Tower of *London*, and the Colledge-Church of St. *Martins le Grand*, nigh the *Shambles*, and St. *Ewens* within *Newgate*; also the Parish-Church of St. *Nicholas* in the *Shambles*, were pulled quite down. Such was the Ground, and such the Materials of the Duke's new Palace, called *Somerset-House*. Thus Dr. *Heylyn* concerning this Example given of pulling down of Churches.

According to this beginning all the year  
pro-

proceeds; in which there was nothing to be found, but Troubles, Commotions, and Disquiets, both in Church and State. For, about this time; there started up a Sect of Men, that were named *Gospellers*; who asserted the Blasphemous Doctrine of *Calvin*, of *God's being the Author of Sin*. And, at the same time, the *Anabaptists*, who had kept themselves unto themselves, in the late King's time, began to look abroad, and disperse their dotages.

For the prevention of which mischief, before it grew to a Head, some of the chief of them were Convented in the Church of *St. Paul*, before Archbishop *Cranmer*; who in Examining them, took up his Seat upon an Altar of our Lady.

These men, being convicted of their Errors, some of them were dismissed only with an Admonition; others, condemned to bear their Faggots at *St. Paul's Cross*. Thus *Dr. Heylyn*, concerning these sects.

Now the time draws on for the putting forth the new Liturgy; which differed little in the main (no not so much as in the Canon of the Mass) from the Latine Service. But notwithstanding the Publishing,

lishing, and Commanding the use of this Book, yet many did Celebrate their Private Masses, in such secret places, that it was not easie to discover them. More confidently carried in the Church of *St. Paul* ; in many Chappels whereof, by the Bishops Sufferance, the former Masses were kept up ; that is to say, Our Ladies Mass, the Apostles Mass, &c. performed in Latine, but disguised with *English* names, of the Apostles Communion, and our Ladies Communion. But these were afterwards suppressed. Thus Dr. Heylyn concerning the new Liturgy.

*An Opposition against this new Form  
of Religion.*

Page 75.

UPON the Imposition of this Book, and a new Form of Religion obtruded, many Countiees took up Arms to oppose it. But yet so, that they were presently ready to lay them down, if the King would grant them some few Demands ; whereof one was this, to wit,  
 ' That for as much as we constantly be-  
 ' lieve, that after the Priest hath spoken  
 ' the words of Consecration, being at  
 K Mass,



‘ Mass, there is very really the Body and  
‘ Blood of our Saviour Jesus Christ, God  
‘ and Man; And that no Substance of  
‘ Bread and Wine remains after, but the  
‘ very self same Body, that was born of  
‘ the Virgin *Mary*, and was given, upon  
‘ the Cross, for our Redemption; There-  
‘ fore we desire to have Mass celebrated  
‘ as it was in times past: Because we find,  
‘ that many presume unworthily to re-  
‘ ceive the same; putting no difference  
‘ between our Lord’s Body, and other  
‘ kind of meat: Some saying, That it is  
‘ Bread, both before and after Consecra-  
‘ tion: And some again say, that it is pro-  
‘ fitable to no man, unless he receives it;  
‘ with many other abused terms.

Secondly, we desire, that Curates may administer Baptism at all times of necessity, as well upon Week-dayes, as Holy-dayes.

Thirdly, That Children may be Confirmed by the Bishop.

Fourthly, That there may be *Holy-Bread*, and *Holy-Water*, in remembrance of Christ’s precious Body and Blood.

Fifthly, That our Lord’s Body be reserved in Churches.

Sixthly,

Sixthly, That Priests may live unmarried.

Seventhly, That the *six Articles*, set forth by King *Henry* the Eighth may be continued; at least till the King comes to full Age.

They further made this Remonstrance, *viz.* That the Free-born Commonalty was oppressed by a small number of Gentry, who glutted themselves with Pleasures, whilst the poor Commons, wasted with daily labour, did, (like Pack-horses) live in extream slavery. Secondly, That Holy Rites, established by Antiquity, were abolished, and new ones Authorized, with a new Form of Religion obtruded, to the subjecting of their Souls to those horrid pains, which no death could terminate. And therefore, Thirdly, they declared, That they thought it necessary, and convenient, to have new Counsellors placed about the King, during his Minority; with the removing of those, who Ruling as they list, confounded things Sacred and Profane, regarding nothing, but the enriching themselves with the Publick Treasure, that they might riot it amongst  
K 2 those

those publick calamities. *Thus Dr. Heylyn concerning this Commotion.*

*But these Men were soon suppressed, and the Changes went on. As appears by this following Relation of Dr. Heylyn, pag. 79.*

But then there started up another Faction, as dangerous to the Church, as opposite to the Publick Liturgy, and as destructive of the Rules of Reformation, then by Law established, as were those of *Rome*. The Archbishop, and the rest of the Prelates, having so far proceeded in abolishing the Religion, and Doctrine of the Church of *Rome*, resolved, in the next place, to go forwards, with a further Reformation, in a particular Point of Doctrine, concerning the Sacrament. In order whereunto *Melancthon's* coming was expected in the year before.

But he came not then; and therefore Letters were directed by the Archbishop to *Martin Bucer*, and *Peter Martyr*, who were more addicted to the *Zuinglian*, than the *Lutheran* Doctrines,

*The bringing in of Presbytery into this Nation.*

ctrines, in the Point of the Sacrament.

*Martyr*, coming over, was made the King's Professor of *Divinity* at *Oxford*: and about two years after, made Canon of *Christ's-Church*. In his first Lectures, he is said, by *Saunders*, (if he may be credited) to have declared himself so much a *Zuinglian* in the Point, as to give great offence to *Cranmer*, and the rest of the Bishops: but afterwards, upon notice of it, to have been more moderate, and to conform his judgment to the sense of the Prelates.

But how ever it were, it is certain, that his *Readings* were so much disliked by some of the University, that a publick Disputation was shortly had, betwixt him, and some of those, who disliked his doings: in which he publickly maintained these Two Propositions:

1. *That the Substance of the Bread, and Wine, was not changed.*
2. *That the Body, and Blood of Christ, was not carnally, and bodily, in the Bread, and Wine; but united unto them Sacramentally.*

When the Disputation was ended, it

was declared in the open Schools, That *Martyr* had the upper hand, and had sufficiently answered all Arguments. But *Chadsey*, the chief of the Opponents, and the rest of those, that Disputed with him, acknowledged no such satisfaction to be given unto them; their Party noising it abroad, that they had the victory.

But *Bucer* not coming over at the same time, was earnestly invited by the Archbishop's Secretary; upon which he came, and presently writ to *Peter Martyr*. Being now settled here, he receives Letters from *Calvin*; by which he was advised to take heed of his old fault, and to run a moderate course in his Reformati<sup>o</sup>ns.

The first thing, that he did at his coming hither, was, to make himself acquainted with the *English Liturgy*. Of this he gives account to *Calvin*, and desires som Letters from him to the Lord Protector, (with whom *Calvin* had already began to tamper) that he might find the greater favour from him.

He was sent to take a Chair at *Cambridge*, where his first Readings gave no such distast, as to put him to the necessity of Challenging the Dissentors to a Disputation;

tation; though in the ordinary Form a Disputation was there held, at his first coming thither, concerning *the Sufficiency of Holy Scripture*, the *Fallibility of the Church*, and the true nature of *Justification*. But long he had not held the place, when he left this life.

Yet so it was, that the Account, which he had given to *Calvin* of the English Liturgy, and his desiring of a Letter from him to the Lord Protector, proved the occasion of much trouble to the Church, and the Orders of it. For *Calvin*, not forgetting the repulse he found at the hands of *Cranmer*, when he first offered his assistance, had skrewed himself into the favour of the Lord Protector. And thinking nothing to be well done, which either was not done by him, or by his direction, (as appears by his Letters to All Princes, that did but cast an eye, towards a Reformation) must needs be meddling in such matters, as belonged not to him.

He therefore writes a very long Letter to the Lord Protector; in which, approving well enough of *Set Forms* of Prayer, he descends more particularly to the English Liturgy; in canvassing whereof, he

there excepted against *Commemoration of the Dead*, (which he acknowledges however to be very ancient) as also against *Chrisme*, and *Extream Unction*: the last whereof being rather allowed of, than required by the Rules of the Book.

Which said, he makes it his advice, That all these Ceremonies should be abrogated; and that withal he should go forward, to reform the Church without fear, or wit; without regard to peace at home, or correspondency abroad; such considerations being only to be had in *Civil Matters*, but not in Matters of the Church; wherein nothing is to be exacted, which is not warranted by the Word, and in the managing whereof, there is not any thing more distastful in the eyes of God, than *worldly wisdom*, either in moderating, cutting off, or going backwards, but meerly as we are directed by his *Revealed Will*.

In the next place, he gives a touch upon the *Book of Homilies*. These, very faintly, he permits for some time only; but by no means allowed of them for any long continuance, or to be looked on as a Rule of the Church, or constantly to  
serve

serve for the Instruction of the People; and thereby gave a hint to the *Zwinglian* Gospellers, who ever since almost have declaimed against them.

And whereas some Disputes had grown (by his setting on, or the pragmatieal humour of some Agents, which he had amongst us), about the Ceremonies of the Church, then by Law established; he must needs trouble the Protector in that business also: to whom he writes to this effect. 'That the *Papists* would grow 'insolenter every day, unless the Differences were composed about the Ceremonies. But how? not by reducing the Opponents to Conformity, but by encouraging them rather in their opposition: which cannot but appear most plainly to be all he aimed at, by soliciting the Duke of *Sommerfet* in behalf of *Hooper*, who was then fallen into some trouble upon that account. *Thus Dr. Heylyn, who gives this following account of Hooper.*

This *Hooper*, being designed Bishop of *Gloucester*, the Archbishop would not Consecrate him, but in such Habit, as Bishops are required to wear by the Rules of the Church; but he refused to take it upon



upon such conditions. And repairing to his Patron, the Earl of *Warwick*, he obtains a Letter to the Archbishop, *desiring a forbearance of those things*; implying also, that it was the King's desire, as well as his, that such forbearance should be used. It was desired also, that he *would not charge him with any Oath, which seemed to be burdensom to his Conscience*. For the Elect Bishop, as it seems, had boggled also at the Oath of paying *Canonical Obedience* to his Metropolitan. The King likewise writ to the Archbishop to the same effect. At last the business was thus composed; to wit, That *Hooper* should receive his Consecration, attired in his Episcopal Robes: but that he should be dispensed withal from wearing it, at ordinary times, as his daily Habit, but that he should be bound to use it, whensoever he Preached before the King. *Fox* reproaches him for giving any way to wear this Popish Attire; and makes it to be a great cause of shame, and contumely to him. And possibly it might be thought so. at that time, by *Hooper* himself, who ever after hated Bishop *Ridley*, the principal man, that held him up so closely to such hard conditions. Thus Dr. Heylyn

CHAP.

## CHAP. VII.

*A further Continuation of the Confusions, and Disorders, caused by the Presbyterians, and other Sects. Dr. Heylyn, page 69.*

*Anno Regni Edvardi Sexti. 4.*



He Free admitting of *John a Lasco*, a Polonian born, with his Congregation of *German*s, and other Strangers, who took Sanctuary this year in *England*, hoping, that they might here enjoy that *Liberty of Conscience*, which their own Countrey denied them, proved no small disturbance to the proceedings of the Church, and the quiet ordering of the State. For by suffering these men to live under another kind of Government, and to Worship God after other Forms, than those allowed of by the Law,

Law, proved in effect, the setting up of one Altar, against another, in the midst of the Church; and the Erecting of a Common-wealth in the midst of a Kingdom: So much the more unfortunatly permitted in this present Conjunction, when such a Rupture began to appear amongst our selves: which was made wider by the coming in of these *Dutch Reformers*, and the Indulgence granted to them: *Thus Dr. Heylyn concerning John a Lasco.*

Thus we have the first beginning of that Opposition, which hath continued ever since, against the Liturgy it self, the Cap, and Surplice, and other Rites, and Usages of the English Church. And these were the Effects of *Calvins* interposing in behalf of *Hooper*. For what did follow thereupon, but a continual multiplying of Disorders in all parts of this Church? The sitting at the Sacrament used, and maintain'd by *John a Lasco*, first caused irreverence in the receiving, and afterwards a contempt, and depraving of it. The crying down of the Sacred Vestments, and the Grave Habit of the Clergy, first occasioned a dis-esteem of the men themselves, and by degrees a vilifying, and contempt

tempt of their Calling. Nay, such a *pec-  
cancie* of Humour began then manifestly  
to break out, that it was preached at  
*Paul's Cross*, by a Curate of *St. Catharines  
Christ-Church*, That it was fit, the Names  
of Churches should be altered, and the  
Names of the Dayes in the Week chang-  
ed. That Fish-dayes should be kept on  
any other Dayes, than Fridayes and Sa-  
turdayes, and the *Lent* at any other time,  
except only between Shrove-tide and  
Easter. We are told also by *John Stow*,  
that he had seen this Curate of *Christ-  
Church* to leave the Pulpit, and Preach to  
the People out of an High Elme, which  
stood in the midst of the Church-yard ;  
and that being done, to return into the  
Church again, and leaving the High Al-  
tar, to sing the Communion-Service upon  
a Tomb of the Dead, with his face to-  
ward the North. Which is to be obser-  
ved the rather, because this Curate hath  
found so many followers in these later  
times.

For, as some of the preciser sort have  
of late left the Church, to preach in  
Woods, and Barns, &c. and in stead of the  
old Dayes, and Months, can find no other

Title

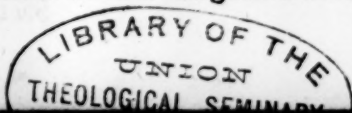
Title for them, than the First, Second, or Third Month of the Year; and so of the Dayes of the Week, &c. So was it propounded, not long since, by some State Reformers, That the Fast of *Lent* should be kept no longer between *Shrove-tide* and *Easter*, but rather ( by some Act, or Ordinance, made for that purpose ) betwixt *Easter*, and *Whitfontide*. To such wild Fancies do men grow; when once they break those Bounds, and neglect those Rules, which wise Antiquity ordained, for the Preservation of Peace, and Order. *Thus Dr. Heylyn, concerning these Confusions.*

If it be asked, What in the mean time was become of Bishops, and why no care was taken for the Purging those peccant Humours? It may be answered, That the Wings of their Authority had been so clipped, that it was scarce able to fly abroad: the Sentence of *Excommunication* not having been in use, since the first of this King. Whether it were, that Command was laid upon the Bishops, by which they were restrained from the Exercise of it; or that some other course was in agitation, for drawing the Cognizance

zance of all Ecclesiastical causes to the Court of *Westminster*. Or, that it was thought inconsistent with that *dreadful Sentence*, to be issued in the King's Name, (as it had been lately appointed by Act of Parliament) it is not easie to determine. But certain it is, that at this time, it was either abolished for the present, or of no effect; not only to the cherishing of these Disorders amongst the Ministers of the Church, but to the great encrease of viciousness in all sorts of men. ' *Lechery* ' (saith Bishop *Latimer*) *is used in Eng-* ' *land, and such Lechery, as is used in no* ' *other part of the World. And it is made* ' *a matter of sport, a matter of nothing, a* ' *laughing matter, a Trifle not to be regar-* ' *ded, not to be reformed.* Peter Martyr much bemoans the miserable condition of the Church, for want of Preachers. Thus Dr. Heylyn, concerning these Disorders.

*Altars taken down.*

But the great business this year, was the taking down of Altars. The principal Motive whereunto was the opinion of some dislikes which had been taken by *Calvin* against the Liturgy; and the desire of those of the *Zuinglian* Faction to reduce



duce this Church unto the Nakedness, and Simplicity of those Transmarine Churches, which followed the *Helvetian*, or *Calvinian* Forms; and withal to abolish the thought of a Sacrifice.

But that the consideration of *Profit* did advance this work, as much as any other, (if perchance not more) may be collected from an Enquiry made about Two years after. In which it was to be Interrogated, *What Jewels of Gold, and Silver, or Silver-Crosses, Candlesticks, Censers, Chalices, Copes, and other Vestments, were then remaining in any of the Cathedral, or Parochial Churches, or otherwise had been Embezzeled, or taken away.* The leaving of *one Chalice* to every Church, with a *Cloth, or Covering* for the *Communion-Table*, being thought sufficient. Thus *Dr. Heylyn concerning this strange way of reforming, or rather deforming all things.*

*Reasons given for the taking down  
of Altars.*

The Reasons, that were given for the doing of this, were these: First, *To with-draw the People from the Opinion of the Mass, to the right use of the Lord's Supper:* The use of an Altar being to Sacrifice

Sacrifice upon, and the use of a Table to eat upon: and therefore a Table to be far more fit for our feeding on him; who was once only crucified, and offered for us. Secondly, That in the Book of Common Prayer, the name of *Altar*, the *Lord's Board*, and *Table*, are used indifferently, without prescribing any thing in the form thereof. For as it is called a *Table*, and the *Lord's Board*, in reference to the Lord's Supper; so it is called an *Altar* also, in reference to the Sacrifice of Praise and Thanksgiving: and so, that the changing of Altars into Tables, was no way repugnant to the Rules of the Liturgy. Thirdly, That Altars were erected for the Sacrifices of the Law; which being now ceased, the Form of the Altar was to cease together with them. Fourthly, That as Christ did Institute the Sacrament of his Body and Blood at a Table, and not at an Altar; so it is not to be found, that any of the Apostles did ever use an Altar in the Ministration. And finally, That it is declared in the Preface to the Book of *Common Prayer*, That if any Doubt arise in the use and practising of the said Book, that then, to appease all such diversity, the

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matter



matter shall be referred unto the Bishop of the Diocese; who, by his discretion shall take order for the quieting of it. *Thus Dr. Heylyn concerning these Reasons.*

Page 96.

But the taking down of Altars being Decreed, and Commanded, a question afterwards did arise, about the Form of the *Lord's Board*, some using it in the form of a *Table*, and some in the form of an *Altar*. *Ridley*, Bishop of *London*, determined it for the form of a *Table*, to abolish all memory of the Mass: and upon this, caused the Wall standing on the back-side of the Altar in the Church of *St. Paul's*, to be broken down, for an example to the rest. But yet there followed no universal change of Altars into Tables, in all parts of the Realm, till the repealing of the first Liturgy; in which the Priest is appointed to *stand before the midst of the Altar, in the Celebration*, and the establishing of the Second; in which it is required, That *the Priest shall stand on the North-side of the Table*; which put an end to the Dispute. *Thus Dr. Heylyn, concerning Altars.*

CHAP.

## CHAP. VIII.

*Of the strange Confusion in all matters of Religion, which this new Change of Religion caused, no man yet knowing positively, and dogmatically, what he was to believe. Dr. Heylyn, Page 106.*

*Anno Regni Edwardi Sexti. 5.*



Nothing as yet had been concluded positively, and dogmatically, in Points of Doctrine, but as they were to be collected from the Homilies, and the Publick Liturgy; and those but few, in reference to the many Controversies, which were to be maintained against the Sectaries of that Age: many Disorders having grown up in this little time, in officiating the Liturgy, the Vestures of the Church, and the Habit of Church-men,

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begun

begun by *Calvin*, prosecuted by *Hooper*, and countenanced by the large Immunities granted to *John a Lasco*, and his Church of Strangers. And unto these, the change of Altars into Tables, gave no small encrease; as well by reason of some differences, which grew amongst the Ministers themselves upon that occasion; as in regard of the irreverence which it bred in the People; to whom it made the Sacrament to appear less venerable, than before it did.

The People had been so long accustomed to receive the Sacrament upon their knees, that no Rule, nor Canon, was thought necessary to keep them to it. But the change of Altars into Tables, the practice of the Church of Strangers, and *John a Lasco's* Book, in maintenance of Sitting at the Holy Table, made many think that posture best, which was so much countenanced. And what was like to follow upon such a Liberty, ( the proneness of those times to Heterodoxies, and Prophaneness considered ) gave just cause to fear.

Something therefore were to be done  
to

to prevent that mischief; and nothing could prevent it better, than to reduce the People to their ancient Custom, by some *Rule*, or *Rubrick*, by which they should be bound to receive it kneeling. So for the Ministers themselves, they seemed to be as much at a loss in their Officiating at the Table, as the People were in their irreverences to the Blessed Sacrament: which cannot be better expressed, than in the words of some Romish Prelates, who objected it unto some of our chief Reformers. Thus *White* of *Lincoln* charges it upon bishop *Ridley*, saying, *That when their Table was constituted, they could never be content in placing of it, now East, now North, now one way, now another, until it pleased God, of his Goodness, to place it quite out of the Church.* The like did *Weston* (the Prolocutor of the Convocation, in the First of *Queen Mary*) in a Disputation held with *Latimer*; telling him, with reproach and contempt, *That the Protestants having turned their Table, were like a company of Apes, that knew not which way to turn their Tayles; looking one day East, and another West, one this way, and another that way, as their*

*fancies lead them. Thus finally, one Miles Hubbard, in a Book called, The Display of Protestants, reports the business. How long (sayes he) were they learning to set their Tables, to minister the Communion upon? First, They placed it aloft, where the High Altar stood: then must it be removed from the Wall, that one might go between; the Ministers being in contention, on whether part to turn their faces, either toward the West, the North, or South. Some would stand Westward, some Northward, some Southward. To take away these Disorders, which gave great Scandal to many moderate, and well-meaning men, a Rubrick was resolved on; by which the Minister that Officiated, should be pointed to a certain place; and by the Rubrick then devised, the North-side was thought fitter, than any other.*

*Thus Dr. Heylyn, concerning this Rubrick, and these Confusions.*

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## CHAP. IX.

*Of Calvin's Opposition against the former Book of Common-Prayer, and of a New one set forth to satisfie him ; and of the Composing a Book of Articles.*

Dr. Heylyn, pag. 107.



Ut the main matters, which were now brought into consideration, were the Reviewing of the Liturgy, and the Composing of a Book of Articles. This last, for the avoiding *diversities* of opinions, and for the establishing of consent, touching *true Religion*: The other, for removing of such *offences*, as had been taken by *Calvin*, and his followers, at some parts thereof. For *Calvin*, having broken the Ice, resolved to make his way through it, to the mark he aimed at ; which was to

have this Church depend upon his direction, and not to be less esteemed here, than in other places.

To which end, as he had formerly applyed himself to the Protector, so now he sets upon the King, the Council, and the Archbishop of *Canterbury*, in hope to bring them to his bent. In his Letters to the King and Council (as himself signified to *Bullinger*, on the 29th of *August*) he excites them to proceed to a Reformation; that is to say, to such a Reformation, as he had projected, and without which his Followers would not be contented.

In his Letters to the King alone, he lets him know, that many things were still amiss in the State of the Kingdom, which stood in need of Reformation. And finally, in those to *Cranmer*, he certifies him, that in the Service of this Church, as then it stood, there remained a *whole mass of Popery*; which did not only *darken*, but *destroy* God's Holy Worship. Moreover, he had his Agents in the Court, the Country, and the Universities, by whom he drives on his design, on all parts at once. And so far he prevailed in the first Two years, that in the Convocation, which began

gan in the former year, the first debate amongst the Prelates was of *such Doubts*, as had arisen, about some things contained in the Common-Prayer-book, and more particularly touching such Feasts, as were retained, and such as had been abrogated by the Rules thereof; the form of words used at the giving of the Bread, and the different manner of Administring the Holy Sacrament: which being signified to the Prolocutor, and the rest of the Clergy, (who had received somewhat in charge about it the day before), Answer was made, that they had not yet sufficiently considered of the Points proposed; but that they would give their Lordships some account thereof in their following Session. But what account was given, doth not appear: only this is certain, that upon this Debate, there was a New Book of Common-Prayer set forth.

Now, *for the avoiding of diversities of Opinions, and establishing consent touching true Religion*, it was thought necessary, to Compose a Book of Articles, in which should be contained the *Common Principles* of the Christian Faith, in which all Parties did agree, together with the most  
Points,



Points, in which they differed. For the better performing of which work, *Melanthhon's* Company, and Assistance had been long desired.

That he held correspondence with the King, and Archbishop *Cranmer*, appears by his Epistles of the year, 1549, 1550, 1551. But, that he came not over, as was expected, must be imputed, either to our Home-bred troubles, or the great Sickness of this year, or the Death of the Duke of *Somerset*; upon whom he did most rely. But though *Erasmus* was dead, and *Melanthhon* absent, yet were they to be found, both alive, and present in their Writings. By which, together with the *Augustin* Confession, the Composers of those Articles were much directed.


That *Cranmer* had a great hand in composing of them, is not to be doubted; who therefore takes upon himself, as the *Author* of them, and is to be looked upon, as the principal *Architect*; who contrived the Building, and gave, the inferior workmen, their several parts, and offices, in that employment. Thus *Dr. Heylyn*.

## CHAP. X.

*Of some particular Passages and Occurrences of this year, and most particularly of the Changes that were made by the setting out of the new Common-Prayer-Book.*

*Anno Regni Edvardi Sexti. 6.*

*Dr Heylyn, pag. 121.*

 His year, the Bishoprick of *Westminster* was dissolved by the King's Letters Patents; by which the County of *Middlesex*, which had before been laid unto it, was restored unto the See of *London*; made greater, than in former times, by the addition of the Archdeaconry of *St. Albans*; which at the dissolution of the Monastery had been laid to *Lincoln*; the Lands of *Westminster* having been so dilapidated by Bishop *Thirlby*,

*Thirlby*, that there was almost nothing left to support the Dignity ; most of the Lands were invaded by the Great men of the Court ; the rest, laid out, for the Reparation of the Church of *St. Paul's*, pared almost to the very quick, in those dayes of Rapine. From hence came that significant *By-word*, of robbing Peter, to pay Paul.

There was Summoned also this year, a Convocation of the *Bishops* ; in which was Setled, and Confirmed, the *Book of Articles*, prepared by Archbishop *Cranmer*, and his Assistants.

There was likewise set out, a new Book of Common-Prayer ; upon the setting out this *Book*, there appeared no small Alterations, in the outward Solemnities of Divine Service ; to which the People had been formerly so long accustomed. For by the *Rubrick* of the *Book*, no *Coapes*, or other *Vestments*, were required, but the *Surplice* only : whereby the *Bishops* were necessitated to forbear their *Crosses*, and the *Prebends* of *St. Paul's*, and other Churches, occasioned to leave off their *Hoods*.

To give a beginning hereto, *Ridley*  
Bishop

Bishop of *London*, officiated the *Divine Service* in his *Rochet* only, without *Coap*, or *Vestment*. And not long after, the upper *Quire* in *St. Paul's Church*, where the *High Altar* stood, was broken down, and all the *Quire* there about; and the Communion-Table was placed in the lower part of the *Quire*, where the *Priest* sang the *Daily Service*. What hereupon ensued of the *rich Ornaments*, and *Plate*, wherewith every *Church* was furnished, after its proportion, we shall see shortly, when the King's Commissioners shall be sent abroad to seize upon them, in his Name, for their own commodity.

At this time, the *Psalms* of *David* were composed in English Meeter, by *John Hopkins*, following the example of *Beza*, who translated them, to be fitted unto several Tunes; which hereupon began to be sung in private Houses, and, by degrees, to be taken up in all Churches of the *French*, and other Nations, which followed the *Genevian Platform*. *Hopkins* composition likewise, (although it was full of Barbarity, and Botching), yet notwithstanding was first allowed for private Devotion,

votion, and by little and little brought into the use of the Church, allowed to be sung before, and after Morning and Evening-Prayer, and also before, and after Sermons : afterwards Printed, and Bound up with the Common-Prayer-Book, and at last added at the end of the Bible. But in some tract of time, as the *Puritan* Faction grew in strength, and confidence, it prevailed so far in most places, as to thrust the *Te Deum*, the *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*, quite out of the Church. Thus Dr. Heylyn, concerning these strange Changes.

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## CHAP. XI.

*Of the King's being engaged in Debt, notwithstanding the vast Treasures he had gotten by his former Sacriledges, and of one of his last Sacriledges in Pillaging of Churches.*

*Anno Regni Edvardi Sexti. 7.*

Dr. Heylyn, pag. 131.



Such was the Rapacity of the Times, and the unfortunateness of the King's condition, that his Minority was abused to many Acts of Spoyl and Rapine, (even to the high degree of Sacriledge) to the raising of some, and enriching of others, without any manner of improvement to his own Estate. For, notwithstanding the great, and almost inestimable Treasures, which must needs come in, by the spoyl of so many *shrines*,  
and

*Shrines, and Images, the Sale of the Lands, belonging to Chanteries, Colledges, Free-Chappels, &c. and the Dilapidating of the Patrimony of so many Bishopricks, and Cathedral Churches ; he was nevertheless, not only plunged in Debt, but the Crown-Lands were much diminished, and empaiied, since his coming to it. Besides which spoys, there were many other helps, and some great ones too, of keeping him before-hand, and full of Money, had they been used to his Advantage.*

The Lands of divers of the Halls, and Companies of *London*, were charged with Annual Pensions, for the finding of such Lights, Obits, and Chantery-Priests, as were Founded by the Donors of them. For the redeeming whereof, they were constrained to pay the Sum of Twenty Thousand Pounds, to the use of the King. Other vast Sums likewise came to him upon several accounts; yet notwithstanding all this, he is now found to be much over-whelmed with Debt. It must now be his care, and the endeavours of those, who plunged him into it, to find the speediest way for his getting out. In order to which, the main Engin; at this time,  
for

for the advancing Money, was the Speeding of a Commission, into all parts of the Realm, under pretence of selling such of the Lands, and Goods, of Chanteries, &c. that remained unsold; but, in plain truth, it was, to seize upon all Hangings, Altar-clothes, Fronts, Parafronts, Copes of all sorts, with all manner of Plate, Jewels, Bells, and Ornaments, which were to be found in any Cathedral, or Parochial-Church: to which rapacity, the demolishing of the former Altars, and placing the Communion-Table in the middle of the Quires, or Chancels, of every Church, (as was then most used), gave a very great hint, by rendring all such Furniture, rich Plate, and other costly Utensils, in a manner useles. And that the business might be carried on with as much advantage to the King, as might be, he gave out certain Instructions under his hand, by which the Commissioners were to regulate themselves in their proceedings, to the advancement of the Service.

Now we cannot doubt, but they were punctual, and exact, in the execution, which cannot better be discerned than by that, which is reported of their doings in

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all parts of the Realm ; and more particularly in the Church of *St. Peter in Westminster*, more richly furnished by reason of the Pumps of Coronations, Funerals, and such-like Solemnities, than any other in the Kingdom. Unto this Church they left no more then two Cups, with covers, all gilt ; one white Silver-pot, three Hearse-cloths, twelve Cushions, one Carpet for the Table, eight Stall-cloths for the Quire, three Pulpit-cloths, nine little Carpets for the Dean's Stall, two Table-Cloths. The rest of all the rich Furniture, Massy Plate, and whatsoever else was of any value (which questionless must amount to a very great Sum) was seized on by the said Commissioners. The like was done generally in all other parts of the Realm.

But notwithstanding this great care of the King on the one-side, and the double diligence of his Commissioners on the other, the Booty did not prove so great as was expected. In all great Fairs and Markets there are some fore-stallers, who get the best penny-worths to themselves, and suffer not the richest, and most gainful Commodities to be openly sold. And so  
it

it was here. For there were some, who were as much before-hand with the Commissioners, in Embezzeling the said Plate, Jewels, and other Furniture, as the Commissioners did intend to be with the King, in keeping alwayes most part of it unto themselves. For when the Commissioners came to execute their Powers in their several Circuits, they neither could discover All, or recover much of that, which had been made away : Some things being utterly embezzelled by Persons not responsible : in which case the King, as well as the Commissioners, was to lose his Right. But more was concealed by Persons not to be discovered ; who had so cunningly carried on the stealth, that there was no tracing of their foot-steps. And some there were, who being known to have such Goods in their possession, conceived themselves to be *too great* to be called in question, and were connived at willingly by those, that were but their equals, and either were, or meant to be offenders in the same kind. So that although some profit was hereby raised to the King's Exchequer, yet the far greatest part of the prey came to other hands. In-

so much, that many private mens Parlors were hung with Altar-cloths, their Tables and Beds covered with Coaps, instead of Carpets, and Coverlets; and many made Carousing Cups of the Sacred Chalice, as once *Belshazzar* Celebrated his drunken Feasts in the Sanctified Vessels of the Temple.

It was a sorry House, not worth the naming, which had not something of this Furniture in it, though it were only a fair large Cushion, made of a Coap, or Altar-cloth, to adorn their Windows, or to make their Chairs appear to have somewhat in them of a Chair of State.

Yet how contemptible were these Trappings, in comparrison of those vast Sums of Money, which were made of Jewels, Plate, and Cloth of Tissue; either conveyed beyond the Seas, or sold at home, and good Lands purchased with the Money; nothing the more blessed to the Posterity of them that bought them, for being purchased with the Consecrated Treasures of so many Churches. *Thus*  
*Dr. Heylyn.*

## CHAP. XII.

*Of his last designed Sacriledge, to wit, The Suppression of Bishopricks, and Collegiate Churches, and particularly of his Suppressing the Bishoprick of Durham.*

Dr. Heylyn, pag. 132.



Ut as the King was plunged in Debt, without being put to any extraordinary charges; so was he decayed in his Revenue, without selling any part of his Crown Lands, toward the payment of it. By the suppressing of some, and the Surrendring of other Religious Houses, the *Royal Intrade* was so much encreased in the late King's time, that for the better managing of it, the King Erected, first *the Court of Augmentation*, and afterwards *the Court of Surveyors*. But in short time, by his

own profuseness, and the avariciousness of this King's Ministers, it was so retrenched, that it was scarce able to find work enough for the *Court of Exchequer*. Whereupon followed the Dissolving of the said Two Courts in the last Parliament of this King: which as it made a loud noise in the ears of the People, so did it put this jealousy into their minds, That if the King's Lands should be thus daily wasted without any recruit, he must at last prove burthensome to the common Subject. Some course is therefore to be thought on, which might pretend to an increase of the King's Revenue; and none more easie to be compassed, then to begin with the Suppression of such Bishopricks, and Collegiate Churches, as either lay furthest off, or might best be spared.

In reference whereunto, it was concluded, in a Chapter held at *Westminster*, by the Knights of the Garter, That from thenceforth the said most Noble Order of the Garter, should be no longer entitled by the Name of *St. George*, but that it should be called, The *Order of the Garter* only; and the Feast of the said Order should be Celebrated upon *Whitsun-Eve*,  
*Whitsun*.

*Whitsun-Day*, and *Whitsun-Munday*, and not on *St. George's-day*, as before it was. And to what end was this concluded, and what else was to follow upon this Conclusion, but the Dissolving of the Free Chappel of *St. George* in the Castle of *Windſor*; and the transferring of the Order, to the Chappel of *King Henry* the Seventh, in the Abbey of *Westminster*: which had undoubtedly been done, and all the Lands thereof converted to some powerful Courtiers, (under pretence of laying them to the Crown (if the King's death, (which happened within Four months after) had not prevented the design, and thereby respited that ruine, which was then intended.

The like preservation hapned, at the same time, to the Church of *Durham*, as liberally endowed as the most, and more amply priviledged, than the best in the King's Dominions: the Bishops thereof by Charter, and long Prescription, enjoying and exercising, all the Rights of a County Palatine, in that large Tract of Ground, which lyes between the *Tees* and the *Tyne*; the Diocess also containing all *Northumberland*; of which the Bishops,

and the Priests, had the greatest Shares. No sooner was Bishop *Tonstal* committed to the Tower, but presently an eye was cast upon his Possessions : which questionless had followed the same fortune with the rest of the Bishopricks, if one, more powerful than the rest, had not preserved it from being parcelled out, as the others were, on a strong confidence of getting it all unto himself.

After this, the Earl of *Northumberland*, to preserve himself, gave unto the King. the greatest part of his Inheritance ; and dying without Children, not long after, left his Titles also to the King's disposing. The Lands, and Titles, being thus fallen unto the Crown, continued undisposed of till the Fall of the Duke of *Sommerfet* ; when *Dudley*, Earl of *Warwick*, being created Duke of *Northumberland*, doubted not but he should be able to possess himself, in short time also, of all the Lands of that Family. To which Estate, the Bishoprick of *Durham*, and all the Lands belonging to it, would make a fair Addition ; upon which grounds the Bishoprick of *Durham*, being Dissolved by Act of Parliament, under pretence of patching  
up

up the King's Revenue, the greatest part of the Lands thereof were kept together, that they might serve for a Revenue to the future Palatine.

But all these Projects failed in the Death of the King, and the subsequent Death of this great Duke, in the following Reign of Queen *Mary*.

*Thus far out of Dr. Helyn's History of Reformation, concerning the strange Proceedings in this Change of Religion, and the sad Effects of it.*

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An Appendix.

*I will here end this King's Reign, with a short Relation of this great Duke's Ambition, and the King's Death.*

Sir Rich. Baker, pag. 445.

**T**He Duke of Northumberland, having procured the cutting off the Protector's Head, and being placed next the King, had now gone a great way in his Design: it only remaining to persuade King Edward to exclude his two Sisters from Succession in the Crown. For, that done, his Daughter-in-law, the Lady Jane, would come to have Right: for, as to Pretenders out of Scotland, or any other, he made no great matter.

And now to work the King to this persuasion, (being in a languishing condition, not far from Death) he inculcates to him, how much it concerned him, to have a care of Religion, that it might be preserved

served in Purity, not only in his own life, but also after his death: which would not be, if his Sister, the Lady *Mary*, should Succeed; and She could not be put by, unless the other Sister, the Lady *Elizabeth*, were put by also; seeing *their Rights* depended one upon another. But if he pleased to Appoint the Lady *Jane*, the Duke of *Suffolk's* eldest Daughter, and his own next Kinswoman to his Sisters, to be his *Successor*, he might then be sure, that the *True Religion* should be maintained, to God's great Glory; and be a worthy Act of his Religious Prudence.

This was to strike upon the right string of the young King's Affections; with whom nothing was so dear, as Preservation of Religion: And thereupon his *Last Will* was appointed to be drawn, (contrived chiefly by the Lord Chief Justice *Mountagne*, and Secretary *Cecil*); By which *Will*, as far as in him lay, he excluded his *Two Sisters* from the *Succession*, and all others, but the Duke of *Suffolk's* Daughters: And then causing it to be read before his Council, he required them all to *Assent* unto it, and to *Subscribe* their Hands: which they All, both *Nobility*,  
*Bishops*,

*Bishops*, and *Judges* did; only the Archbishop, *Cranmer*, refused at first; Sir *James Hales*, a Judge of the *Common-Pleas*, to the last; and with them also Sir *John Baker*, Chancellor of the Exchequer.

His *Will* being thus made, he shortly after dies; conceived to have been poysoned. It is noted by some (saith Sir *Richard Baker*) That he Died the same Month, and the day of the Month, that his Father, King *Henry* the Eighth, had put Sir *Thomas Moor* to death. *Thus of this Duke, and the King's Death.*

*We will now give an Account of the Years when these Changes were made.* §

**I**N the First year, a Reformation was resolved on: and to prepare the way for it, *Injunctions* were set out, and *Commissioners* sent into all parts of the Kingdom, to enquire into all Ecclesiastical Concernments. With them were also sent Preachers; to dissuade the People from their former practices in Religion. And this to prepare the way, for the total Alteration in Religion, which was intended. There were likewise a Parliament called,  
to

to promote, and confirm the same Designs.

In the Second year, Images were taken down, and many ancient Customes abolished; and a Book of *Common-Prayer*, composed. All Colledges, Hospitals, &c. were given to the King.

In the Third year, a part of *Pauls*, and many Churches, were pulled down, to build *Sommerſet-Houſe* in the Strand. There were great Troubles and Commotions, both in Church, and State. The Book of *Common-Prayer*, composed in the former year, was now ſet out. *Peter Martyr*, and *Bucer*, came over.

In the Fourth year, one *John a Laſco*, a Polonian, with his Sectaries, ſetled themſelves here.

The great buſineſs of this year, was the taking down of Altars.

Until this following Fifth year, nothing had been Poſitively, and Dogmatically concluded in Points of Doctrine. Wherefore to ſet a ſtop to the great Confuſions, that were at this time, there was a Book of Articles composed. And to ſatiſſie the *Calviniſts*, there was a New Book of *Common-Prayer* ſet forth.

In

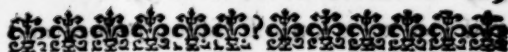
184 *Collections of the Reign of, &c.*

In the Sixth year, *Hopkins* Psalms began to be sung in Churches: And the use of the New *Common-Prayer-Book* made strange Alterations; but all in order to *Calvin's* designs: who had a chief hand in composing it.

In the Seventh year, the King is found to be extreemly engaged in Debt: and under colour of satisfying such Debts, great spoyle is made of the Treasures of the Church.

*Thus you have had a short Relation of the strange Confusions, and Alterations of Religion, which hapned in the few years Reign of this King.*

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A  
CONTINUATION  
OF THESE  
HISTORICAL COLLECTIONS  
Concerning the  
Restauration of *Catholick Religion*;  
And the  
Occurrences concerning it,  
In the Reign of  
Queen *MARY*.

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A P R E A M B L E.



E shall here follow Dr. *Heylyn's* order, in relating, First, some Passages concerning her, before She came to the Crown: with a brief Naration of her Mother's Death; whereof Dr. *Heylyn* gives this following account in his *History of Reformation*, pag. 9. The

The Execution of Bishop *Fisher*, and Sir *Thomas Moor*, with many others, who wished well unto her, added so much affliction to the desolate Queen, that not being able longer to bear the burthen of so many miseries, She fell into a languishing Sickness ; which more and more encreasing on Her : and finding the near approach of Death (the only remedy now left for all Her miseries ) She dictated this ensuing Letter ; which She caused to be delivered to the King, by one of Her Women : wherein She laid before him these Her Last Requests. *Viz.*

*My most Dear Lord, King, and Husband,  
(for so She called Him).*

‘ **T**HE Hour of my Death now ap-  
 ‘ proaching, I cannot chuse (out  
 ‘ of the Love I bear you) but advise you  
 ‘ of your Soul’s health, which you ought  
 ‘ to prefer before all Considerations of  
 ‘ the World, or Flesh, whatsoever : For  
 ‘ which yet, you have cast me into many  
 ‘ Calamities, and your Self into many  
 ‘ Troubles. But I forgive you all ; and  
 ‘ pray God to do so likewise. For the  
 ‘ rest,

rest, I commend unto you, *Mary*, our  
 Daughter, beseeching you, to be a good  
 Father unto her ; as I have heretofore  
 desired. I must entreat you also to con-  
 sider my Maids, and give them in Mar-  
 riage ; which is not much, they being  
 but Three : And to grant unto all my  
 other Servants, a years pay, besides their  
 due ; lest otherwise they should be un-  
 provided for. Lastly, I make this Vow,  
*That my Eyes have desired you above All*  
*Things.* Farewel.

Within few dayes, after the writing of  
 which Letter, She yielded her pious Soul  
 unto God, at the Kings Mannor-House of  
*Kimbolton*, and was Solemnly buried in  
 the Abbey of *Peterborough*. The reading  
 of her Letter, drew some tears from the  
 King ; which could not, but be much en-  
 creased by the news of her Death : mo-  
 ved, by them both, to such a measure of  
 Commiseration of Her sad condition,  
 That he caused the greatest part of Her  
 Goods, ( amounting to Five Thousand  
 Marks ) to be expended on her Funeral,  
 and in the recompensing of such of Her  
 Servants, as had best deserved it. Never



so kind to Her in the time of her Life, as when he had rendred Her incapable of receiving any kindness. *Thus Dr. Heylyn concerning her Mothers death.*

*Now concerning her Self, he writes thus.*

Pag. 11.

**T**He Princess *Mary* is now left wholly to her Self, declared *Illegitimate* by her Father, deprived of the comfort of her Mother, and in a manner forsaken by all her Friends; whom the severe proceedings against *Moor* and *Fisher*, had so deterred, that few durst pay her any offices of Love, or Duty. In which condition the poor Princess had no greater comfort, than what She could gather from Her Books: in which She had been carefully instructed by Dr. *John Harman*, appointed her Tutor by the King; and for his good performance in that place of Trust, advanced by him to the See of *Exon*; and afterwards, made Lord President of *Wales*.

By satisfying the King, her Father, in a Message sent unto her, She gained so far upon him, that from that time forwards, he held her in the same rank, with the rest of  
of

of his Children, gave Her, her Turn in the Succession of the Kingdom, assigned Her a Porcion of Ten Thousand pounds, to be paid at her Marriage; and in the *interim*, Three Thousand pound *per annum*, for Her personal maintenance.

Little, or nothing, more occurs of Her in the time of King *Henry*; because there was little Alteration made in the face of Religion, which might give Her any cause of publick, or personal dislike.

But when the great Alterations happened in the time of King *Edward*, She then declared her Self more openly, (as She might more safely) in opposition to the same. Concerning which, She thus declared Her Self, in a Letter to the Lord Protector, and the rest of the Council; Dated at *Kentinghall*, June 22. Anno 1549.

My Lord:

**I** Perceive by the Letters, which I lately received from you, and others of the Council, That you be all sorry to find so little Conformity in me, touching the observation of his Majesties Laws; who am well assured, that I have offended no Law, unless it be a late Law of your own making,

which in my Conscience is not worthy the name of a Law, both for the King's Honors sake, and the wealth of the Realm, and giving the occasion of an evil bruit throughout all Christendom; besides the partiality used in the same, and (as my Conscience is very well persuaded) the offending God; which passes all the rest. But I am very well assured, That the King his Father's Laws were allowed, and consented to, without compulsion, by the whole Realm, both Spiritual and Temporal; and all the Executors Sworn upon a Book, to fulfil the same; so that it was an Authorized Law. And that I have obeyed, and will do, with the Grace of God; till the King's Majesty, my Brother, shall have sufficient years, to judge in this matter himself.

In this, my Lord, I was plain with you, at my last being in the Court; declaring to you, at that time, whereunto I would stand: and now do assure you all, the only occasion of my stay from altering my Opinion, is for Two causes: One, principally, for my Conscience: the Other, that the King, my Brother, shall not hereafter charge me, to be one of those, that were agreeable to such Alterations, in his tender years. And  
what

what fruits daily grow by such Changes, since the death of the King, my Father, it well appears to every indifferent Person; both to the displeasure of God, and unquietness of the Realm.

Notwithstanding, I assure you all, I would be as loth to see his Highness take hurt, or that any evil should come to this his Realm, as the best of you all: and none of you have the like cause, considering, how I am compelled by nature, (being his Majesties poor, and humble Sister) most tenderly to love, and pray for Him; and to wish unto this Realm (being born within the same) all wealth, and prosperity to God's Honour. And if any judge of me the contrary, for my opinions sake, (as I trust none does) I doubt not in the end, with God's help, to prove my self as True a Natural and Humble Sister, as They of the contrary Opinion, with all their devices and altering the Laws, shall prove themselves good Subjects.

I pray you, my Lords, and the rest of the Council, no more to disquiet and trouble me with matters touching my Conscience; wherein I am at a full point, with God's help, whatsoever shall happen to me; in-

tending, with his Grace, to trouble you little, with any worldly suits: but to bestow that short time I think to live, in quietness; praying for the King's Majesty, and All you: heartily wishing, that your Proceedings may be to God's Honour, the Safeguard of the King's Person, and quietness of the Realm. And thus, my Lords, I wish unto you, and all the rest, as well to do, as my self.

But notwithstanding this Letter, no favour was to be hoped for from these Lords: They signifying unto her, how sensible they were of those Inconveniences, which the Example of her Inconformity to the Laws Established, was likely to produce, amongst the rest of the Subjects. And hereupon the Lord Chancellor, and Secretary *Peters*, were sent to her; who, after some Conferences, brought her to the King at *Westminster*.

Here the Council declared unto her, how long the King had permitted her the use of *Mass*; and considering her obstinacy, was resolved now no longer to permit it, unless She would put Him in hope of some conformity in time. To which

She

She answered, That *her Soul was God's*; and touching *her Faith*, as she could not change, so she would not dissemble it.

Reply was made, That the King intended not to constrain her Faith, but to restrain the outward profession of it, in regard of the danger the Example might draw.

After some like enterchanges of speeches, the Lady was appointed to remain with the King: when there arrived an Embassador from the *Emperor*, with a threatening Message of War, in case his Cousin, the *Lady Mary*, should be denied the Free Exercise of *Mass*.

Hereupon, the King presently advised with the Archbishop of *Canterbury*, and with the Bishops of *London* and *Rocheſter*: who gave their Opinion, that to give license to sin, was sin: but to connive at sin might be allowed, so it were not too long, nor without hope of reformation.

Then Answer was given to the Embassador, That the King would send to the *Emperor* within a Month or Two, and give him such Satisfaction, as should be fit.

Upon this Earnest Sollicitation of the *Emperor*, it was declared unto her by the *King*, with the consent of his Council, That for his sake, and her own also, it should be suffered, and winked at if she had the private Mass used, in her own Closet, for a season, until she might be better informed: But so, that none, but some few of her own Chamber, should be present with her: And that to all the rest of her House-hold, the Service of the Church should be only used.

Whereupon *Mallet*, and *Barkley*, Two of her Chaplains, saying Mass promiscuously, in her absence, to her household-Servants, were seized on, and committed Prisoners: which first occasioned an exchange of Letters betwixt her and the King; and afterwards more frequently between her, and the Council.

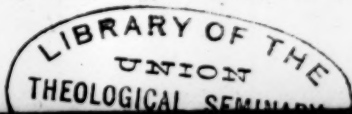
One of which Letters to the Council, touching this matter, I will here insert; taken out of *Fox's Acts and Monuments*, Page 704.

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*The Lady Mary, to the Lords of the  
Council.*

My Lords:

**W**Hereas you writ, that Two of my Chaplains, Dr. Mallet, and Barkley, are Indicted for certain things committed by them, contrary to the King's Majesties Laws; and that a Proceſs for them is also awarded, or given forth, and delivered to the Sheriff of Essex: I cannot but marvel they should be so used, considering it is done (as I understand) for saying Maſſ within my House; and although I have been of my self, minded alwayes, and yet am, to have Maſſ within my House; yet I have been advertiſed, that the Emperor's Majesty also hath been promised, that I should never be unquieted, nor troubled, for my so doing (as some of you, my Lords, can witneſſ). Moreover, the declaration of the said Promise, was made to me by the Emperor's Embaſſador that dead is (by his Majesties order) to put my Chaplains more out of fear. When I was the last year with the King's Majesty, my Brother, that question was then moved, and could not be denied, but was affirmed by some of you, before





fore his Majesty, to be true, now I am not so much unquieted for the trouble of my said Chaplains, as, I am, to think how this matter may be taken, the Promise to such a Person being no better regarded : and, for mine own part, I thought full little to have received such unkindness at your hands, having alwayes (God is my Judge) wished, unto the whole number of you, as to my self, and have refused to trouble you, or to crave any thing at your hands, but your good will, and friendship, which very slenderly appeareth in this matter. Notwithstanding, (to be plain with you), howsoever ye shall use me, or mine, (with God's help) I will never vary from mine Opinion touching my Faith, and if ye, or any of you, bear me the leſſ good will for that matter, or lessen your friendship towards me, only for that cause, I must, and will, be contented, trusting that God will in the end shew his Mercy to me ; assuring you, I would rather refuse the friendship of all the World, than forsake any Point of my Faith. I am not without some hope, that ye will stay this matter ; not insforcing the rigor of the Law against my Chaplains. The one of them was not in my House these Four Months ;

*Months; and Dr. Mallet, having my Licence, is either at Windsor, or at his Benefice, who, (as I have heard) was Indicted for saying of Mass out of my House, which was not true; but indeed, the Day before my removing from Woodham-water, (my whole Household in effect being gone to New-hall) he said Mass there by mine Appointment. I see, and hear, of divers, that do not obey your Statutes, and Proclamations, and neverthelesse escape without punishment; be ye Judges, if I be well used, to have mine punished by rigor of a Law; not to take notice of all the false reports that ye have suffered to be spoken of me. Moreover, my Chaplain, Dr. Mallet, besides mine own Command, was not ignorant of the Promise made to the Emperor, which did put him out of fear. I doubt not therefore but ye will consider it, and likewise in such a manner, as by the occasion no part of our friendship be taken away, nor I have any cause, not to bear you my good will, as I have done heretofore. Thus with my hearty Commendations to ye all, I pray Almighty God to send you as much of his Grace, as I would wish to mine own Soul.*

The Copy of the Lady Mary's Letter to the King's Majesty. Fox's Acts, p. 709.

**M**T Duty most humbly remembered to your Majesty; it may please the same to be Advertised, That I have received, by my Servants, Your most Honourable Letters, the Contents whereof do not a little trouble me, and so much the more for that any of my said Servants should move or attempt me in matters touching my Soul, which I think the meanest Subject within your Highness Realm, could evilly bear at their Servants hands; having, for my part, utterly refused heretofore to talk with them, in such matters; and of all other Persons least regarded them therein, to whom I have declared what I think: as she, which trusted, that your Majesty would have suffered me, your poor Sister, and Beads-woman, to have used the accustomed Mass, which the King your Father, and mine, with all his Predecessors, did evermore use: wherein also I have been brought up from my youth, and thereunto my Conscience doth not only bind me, which by no means will suffer me to think one thing, and do another; but also the Promise made to the Emperor by your  
Ma-

Majesties Council, was an Assurance to me, that, in so doing, I should not offend the Laws: although they seem now to qualifie, and deny the thing. And at my last waiting upon your Majesty, I was so bold to declare my Mind and Conscience to the same; and desired your Highness, rather then you should constrain me to leave Mass, to take away my life: Whereunto your Majesty made me a very gentle Answer: And now I most humbly beseech your Highness, to give me leave to Write what I think touching your Majesties Letters; indeed they be signed with your own Hand, and nevertheless (in mine opinion) not your Majesties in effect; because it is well known (as heretofore I have declared in the Presence of your Highness) that although (our Lord be praised) your Majesty hath far more Knowledge, and greater Gifts, than others of your years; yet it is not possible that your Highness can, at these years, be a Judge in matters of Religion: and therefore I take it, that the matter in your Letter, proceedeth from such as do wish those things to take place, which be most agreeable to themselves; by whose doings, your Majesty not offended, I intend not to rule my Conscience: and thus without molesting

lesting your Highness any further, I humbly beseech you, even for God's sake, to bear with me, as you have done, and not to think that by my Doings, or Example, any inconvenience might grow to your Majesty, or your Realm, for I use it not after such sort; putting no doubt, but in time to come, whether I Live or Die, your Majesty shall perceive that my intent is groundd upon a true Love towards you, whose Royal Estate I beseech Almighty God long to continue, which is, and shall be, my daily prayers, according to my duty: And if, neither at my humble suit, nor for the regard of the Promise made to the Emperor, your Highness will suffer, and bear with me, as you have done, till your Majesty may be a Judge herein your self, and rightly understand these Proceedings, ( of which your Goodness yet I despair not ) otherwise, rather then to offend God, and my Conscience, I offer my Body, at your Will, and Death shall be more welcome to me than Life, with a troubled Conscience. And thus I pray Almighty God, to keep your Majesty in all Vertue, and Honour, with good Health, and long Life, to his Pleasure. Thus of these Letters.

Much

Dr. Heylyn, pag. 15.

Much care was taken, and many endeavours used, by the King and Council, to bring her to a good conceit of the Reformation. But nothing in this could be effected. As much unprofitable pains was taken by the Emperor's Agents, in labouring to procure for her the free Exercise of her own Religion. Whereupon, She being weary of the Court, retired to *Hunsdon*, in the County of *Hartford*: where *Ridley*, Bishop of *London*, had recourse unto her, and at first was kindly entertained. But having staid Dinner, at her request, he made an offer of his Service to preach before her, on the Sunday following: To which she answered, That the Doors of the Parish-Church adjoyning, should be open for him, that he might Preach there, if he pleased; but that neither She, nor any of her Servants, would be there to hear him. Madam, (said he) I hope you will not refuse to hear God's Word: To which she answered, That she could not tell what they called God's Word; it not having been accounted such in the dayes of her Father. After which, falling into many different  
ex-

expressions, against the Religion then Established; She dismissed him thus: *My Lord* (said she) *For your kindness to visit me, I thank you: But for your offer to Preach before me, I thank you not.* Which said, he was conducted by *Sir Thomas Wharton*, to the place where they dined; by whom he was presented with a Cup of Wine: which having drank, and looking very sadly on it; ‘Surely, (said he) I ‘have done amiss, in drinking in that ‘place, where God’s Word offered, was ‘refused. Whereas, if I had done my ‘duty, I ought to have departed immediately, and to have shaken the dust from ‘off my feet, in testimony against this ‘House, in which the Word of God could ‘not find admittance. Which words he spake with such a vehemency of Spirit, as made the hair of some of those who were present, to stand an end, as themselves afterwards confessed.

Of this behaviour of the Princess, the Bishop much complained, in a Sermon preached at *Paul’s-Cross*, *July 16. Anno 1553.* in which he was appointed by the Lords of the Council, to set forth the Title of *Queen Jane*; to whom the  
 Succession

Succession of the Crown had been transferred by King *Edward*.

Of whose Death the Princess being secretly advertised, dispatched Letters to the Lords of the Council, requiring them, not only to acknowledge Her Just Title to the Crown, but likewise to cause Proclamation to be made in the usual Form: which was accordingly done. *Thus Dr. Heylyn.*

And thus far concerning Her, before She came to the Crown: we will now proceed to make a brief Relation of Her Reign, as to matters of Religion.

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O

CHAP.



## CHAP. I.

*Of the putting to Death of the Duke of Northumberland, and some others, who had been chief Actors against Her.*

*Anno Reg. Mar. 1.*

**T**HE Lady *Mary* being Proclaimed Queen, gave, on the same day, Eight-pence, to every poor Householder in London. Thus *Howes* upon *Stow*, pag. 613.

*Dr. Heylyn*, pag. 18.

The Duke of Northumberland (the chief Actor against Her) was, soon after this, condemned to die. In that short Interval, which past between the Sentence and the Execution, he was frequently visited by *Dr. Heath*, Bishop of Worcester: He having made it his Request to the Lords,

Lords, That some Godly, and Learned man, might be licensed by the Queen, to repair to him, for the quiet, and satisfaction of his Conscience.

When he was on the Scaffold, turning himself to the People, he made a long Oration to them, touching the quality of his offence, and his fore-passed life: and then admonished the Spectators, 'To  
' stand to the Religion of their Ancestors,  
' rejecting that of later date; which had  
' occasioned all the Misery of the foregoing Thirty years: and that for the  
' prevention of the future, if they desired to present their Souls unspotted in  
' the sight of God, and were truly affected to their Country, they should expel  
' those Trumpets of Sedition, the Preachers of the Reformed Doctrine. That  
' for himself (whatever had been otherwise pretended ) he professed no other Religion, than that of his Fathers:  
' for testimony whereof he appealed to  
' his good Friend, and Ghostly Father,  
' the Lord Bishop of *Worcester*: and finally,  
' that being blinded with Ambition, he  
' had been contented to make rack of his  
' Conscience, by temporizing: For which

‘ he professed himself sincerely repentant;  
‘ and so acknowledged the justice of his  
‘ Death. *Thus Dr. Heylyn, concerning  
the death of this Duke.*

*Here follows another Relation of this  
Duke's Death. By Howes upon Stow,  
pag. 614.*

**W**Hen he came upon the Scaffold,  
he said to the People, ‘ Though  
‘ my death be terrible to Nature yet, I  
‘ pray you, judge the best in God's  
‘ works; for he doth all for the best. And,  
‘ as for me, I am a wretched sinner, and  
‘ have deserved to die. I forgive all men,  
‘ and I pray God to forgive them. And  
‘ if I have offended any of you here, I  
‘ pray you, and the world, to forgive me.  
‘ And most chiefly, I desire Forgiveness  
‘ of the Queens Highness, whom I have  
‘ most heynously offended. And I pray  
‘ you all to bear me witness, that I depart  
‘ in perfect Love, and Charity, with all the  
‘ World; and I beg, that you will assist  
‘ me with your Prayers, at the hour of  
‘ my Death.

*And*

• *And when he had made a Confession of his Belief, he added these words :*

• And here I do protest to you, unfeign-  
 • edly, even from the bottom of my heart,  
 • that this, which I have spoken, is of my  
 • self, and not moved thereto by any man;  
 • nor for any flattery, or hope of life : and  
 • of this, I take to witness my Lord of  
 • Worcester, my old Friend, and Ghostly  
 • Father, that he found me in this mind,  
 • and opinion, when he came to me.  
 • Wherefore, be assured, that I have de-  
 • clared this, only upon my own mind,  
 • and affection, and for the zeal and love  
 • that I bear to my Natural Country. I  
 • could rehearse much more, even by ex-  
 • perience, that I have of this Evil, that  
 • hath hapned to this Nation by these oc-  
 • casions. But you know, I have another  
 • thing to do; whereunto I must prepare  
 • me: for that time draws near.

After he had thus spoken, he kneeled down, saying to them that were about him, *I beseech you all, to bear me witness, that I die in the true Catholick Faith.* And then said the Psalms of *Miserere*, and *De Profundis*, his *Pater Noster*, and six of the first verses of the Psalm *In Te, Domine,*

*Speravi*, ending with this verse, *Into thy hands, O Lord, I commend my Spirit*: and when he had thus ended his Prayers, the Executioner asked him forgiveness; to whom he said, *I forgive thee with all my heart; and do thy part without fear*. And bowing towards the Block, he said, *I have deserved a thousand deaths*: and then laid his head upon the Block; and so was beheaded: whose body, with the head, was buried in the Tower, by the Body of Edward, late Duke of *Sommerſet*. So that there lyes before the High Altar in *St. Peter's Church*, *Two Dukes* between *Two Queens*: to wit, the Duke of *Sommerſet*, and the Duke of *Northumberland*; between *Queen Anne*, and *Queen Catharine*: All Four beheaded.

At the ſame time, and place alſo, were likewiſe beheaded, *Sir John Gates*, and *Sir Thomas Palmer*.

*Sir John Gates* being upon the Scaffold, ſpake theſe, or the like words: *My coming hither this day is to die; whereof I aſſure you all, I am well worthy: for I have lived as viciously, and wickedly, as any man hath done in the world. I was the greateſt reader of Scripture that might be of a man*

*of my degree; and a worse follower thereof there was not living: for I did not read to be edified thereby, nor to seek the Glory of God; but contrariwise, arrogantly, to be Seditious, and dispute thereof, and privately to interpret it after mine own brain and affection: Wherefore I exhort you all, to beware, how, and after what sort you come to read God's Holy Word. For it is not a trifle, or playing-game, to deal with God's Holy Mysteries. Stand not too much in your own conceits. For, like as the Bee, of one Flower gathers Honey; and the Spider Poyson of the same: Even so you, unless you humbly submit your selves to God, and charitably read the same, to the intent to be Edified thereby, it is to you as Poyson, and worse; and it were better to let it alone.*

And then, after he had asked the Queens Highness forgiveness, and all the World, he desired the People, of their Charity, to pray unto God with him, for remission of his sins; and then, refusing the Kerchief, laid down his head: which was stricken off at Three blows.

Sir Thomas Palmer, as soon as he came to the Scaffold, took every man by the

hand, and desired them to pray for him; and then said these words:

*It is not unknown to you, wherefore I come hither: which I have worthily well deserved at God's hands. For I know it to be his Divine Ordinance, by this means to call me to his mercy, and to teach me to know my self, what I am, and whereunto we are all subject. I thank his merciful Goodness: for he hath caused me to learn more, in one little dark corner in yonder Tower, than ever I learned by any Travel, in so many places as I have been. For there I have seen what God is, and how inscrutable his wondrous Works, and how infinite his Mercies be. I have there seen my self thoroughly, and what I am: nothing but a lump of sin, earth, dust, and of all vileness the most vile. I have there seen and known what the World is; how vain, deceitful, transitory, and short; how wicked and loathsome the works thereof are in the sight of God's Majesty; how he neither regards the menaces of the proud and mighty, nor despises the humbleness of the poor and lowly. Finally, I have there seen what Death is, how near hanging over every mans head, and yet how uncertain the time is, and how*  
*little*

*little it is to be feared. And should I fear Death? or be sad therefore? Have I not seen Two die before mine eyes? yea, and within the hearing of my ears? No; neither the sprinkling of the blood, nor the shedding thereof, nor the blood it self, shall make me afraid. And now taking my leave to the same, I pray you all to pray for me. Come on, Good-fellow; Are you he that must do the deed? I forgive you with all my heart.*

*And then kneeling down, and laying his head upon the block, he said, I will see how fit the Block is for my Neck. I pray strike not yet: for I have a few Prayers to say; and that done, strike on God's Name.*

*His Prayer ended; and again desiring all to pray for him, he laid down his head; which the Executioner took off at one stroke. Thus Howes concerning the Death of these two Persons,*



## CHAP. II.

*Of Her Coronation; and of a Tumult raised, and of Her moderate proceeding upon it.*

Dr. Heylyn, pag. 20.



He came with great Magnificence to the Abby-Church; where She was met with Three Silver Crosses, and Fourscore Singing-men, all in rich and noble Coaps: (so sudden a recruit was made of those Sacred Vestments.) Amongst whom went the New Dean of *Westminster*, and divers Chaplains of Her own; each of them bearing in their hands some Ensign or other. After them marched Ten Bishops (which were as many as remained of her Persuasion) with their Miters, rich Coapes, and Crozier-Staves, &c. Thus Dr. Heylyn, concerning Her Coronation.

Upon

Upon Her being Proclaimed *Queen*, She Declared, That She would persecute none for Religion, nor force their Consciences. *But this could not hinder Factious Spirits from raising Tumults: wherer of this was one,*

*Homes upon Stow, pag. 613.*

Mr. *Bourn*, a Canon of *Paul's-Cross*, not only prayed for the Dead, but also declared, that Dr. *Boner*, Bishop of *London*, (lately restored, and there present) for a Sermon by him preached in the same place, upon the same Gospel, was, about Four years since, unjustly cast into the vile Prison of the *Marshalsea*, and there kept during the Reign of King *Edward* the Sixth: which saying so offended some of the Audience, that they breaking silence, said, *The Bishop had preached abomination.* Other some cryed, *Pull him out, pull him out*: And some, being nearer the Pulpit, began to climb, wherewith the Preacher stept back, and one Mr. *Bradford*, a Preacher of King *Edward's* time, stept into his place, and perswaded the Audience to quietness and obedience.

Nevertheless Mr. *Bourn* standing by Mr. *Bradford*, one threw a Dagger at him.

Where-

Whereupon Mr. *Bradford* broke off his Speech; and forced himself, with the help of *John Rogers*, another Preacher, to conveigh Mr. *Bourn* out of the Audience: whom, with great labour, they brought into *Pauls-School*. Thus *Howes*.

Dr. *Heylyn* pag. 21.

Upon occasion of this Tumult, the Lords of the Council ordered the Mayor and Aldermen of *London*, to call the next day a Common Council of the City, and that they should charge every Householder to cause their Children and Apprentices to keep to their own Parish Churches, upon Holy-dayes, and not suffer them to attempt any thing to the violating of the Common Peace: willing them also to signify to the said Assembly, the Queens Determination; uttered to them by Her Highness in the Tower: which was, That albeit her Graces Conscience was settled in matters of Religion, yet She Graciously meant, not to compel or constrain other mens, otherwise then God should (as She trusted) put into their hearts a perswasion of the Truth, which she was in, through the opening of his Word unto them by Godly, Virtuou, and Learned Preachers.

*She*

*She further set out this following  
Proclamation.*

**T**He Queens Highness well remembring what great Inconveniencies and Dangers have grown to this Realm, in times past, through the diversities of Opinions in Questions of Religion: And hearing also that now of late the same Contentions be again revived, through Writings, false Reports and Rumours spread abroad by some evil-disposed Persons: Informs all Her Subjects, That she cannot now hide that Religion, which God and the World knows she hath ever Professed from her infancy hitherto: which, as her Majesty is minded to observe and maintain for her self, by God's Grace, during her time; so doth her Highness much desire, and would be glad the same were of all her Subjects quietly and charitably entertained. And yet she doth signifie unto all her Majesties loving Subjects, That her Highness mindeth not to compel any of her said loving subjects thereunto: forbidding nevertheless, the moving of any Seditions, by interpreting the Law, after their brains and fancies; applying  
their

their whole care, study and travel, to live in the Grace of God, exercising their Conversations in such charitable and godly doings, as their lives may indeed express the great hunger and thirst they have of God's Glory; which, by rash talk and words, many have pretended. And in so doing they should best please God, and live without danger of the Laws, and maintain the tranquility of the Realm.

And furthermore, for as much as it is well known, That Sedition, and false Rumours have been nourished and maintained in this Realm, by the subtilty and malice of some evil-disposed Persons, who take upon them, without sufficient Authority, to Preach and Interpret the Word of God after their own brains, in Churches and other places, both Publick and Private; and also by playing Enterludes, and Printing of false fond Books, Ballads, Rymes, and other lewd Treatises, concerning Doctrine in matters now in question. Her Highness therefore strictly Charges, and Commands, That nothing in this kind, be evermore acted.

Thus Dr. Heylyn relates her moderate Proceedings, as to Religion.

## CHAP. III.

*A full Relation of the Reconciling this Nation to its former Obedience, and Subjection, to the Church of Rome.*

*Anno Reg. Mar. 2.*

*Dr. Heylyn, pag. 41.*



He next work was, the Reconciling this Nation to its former Obedience, and Subjection, to the Church of Rome. But before the attempting this, it was thought fit, to remove one Difficulty; which was most likely to hinder the progress of this Design.

*The Difficulty was this.*

There was a general fear, That if the Popes were restored to their former Power, the Church might challenge Restitution  
on

on of her former Possessions. Now to secure them against this Fear, they had not only the Promise of the King and Queen, but some Assurance under-hand from the Cardinal Legat; who knew right well, that the Church Lands had been so chopped and changed by the Two last Kings, as not to be restored without the manifest ruine of many of the Nobility, and most of the Gentry; who were invested in the same. *Thus Dr. Heylyn, concerning this Obstacle.*

*Which being removed, the work goes on:*

*The relation whereof is thus delivered by Sir Rich. Baker, Page 461.*

Cardinal Pool, being sent for by the King and Queen, came over into England from Rome, as Legate à Latere. Whereupon a Parliament being called, and the King and Queen sitting there under a Cloth of State, with the Cardinal on their right hand; All the Lords, Knights, and Burgessees being present, the Bishop of Winchester, Lord Chancellor, made a short Speech, signifying the Presence of the Lord Cardinal, and that he was sent from the Pope, as his Legat à Latere, to do a  
work,

work, tending to the Glory of God, and the Benefit of them all : which (sayes he ) you may better hear from his own mouth. *Thus Sir Rich. Baker.*

*Dr. Heylyn, pag. 41.*

Then the Cardinal rose up, and made a very grave and eloquent Speech ; First giving them Thanks, for being restored unto his Country : in recompence whereof he told them, That he was come to restore them to the Country, and Court of Heaven ; from which, by their departure from the Church, they had been estranged. He therefore earnestly exhorts them, to acknowledge their Errors, and cheerfully to receive the benefit, which Christ was ready, by his Vicar, to extend unto them.

His Speech was said to have been long, and artificial ; but it concluded to this purpose, That he had the Keyes, to open them a way into the Church ; which they had shut against themselves, by making so many Lawes, to the dishonour and reproach of the See Apostolique : on the revoking of which Laws, they should find him ready to make use of the Keyes, in opening of the door of the Church unto  
P them.



them. *It was concluded hereupon by both Houses of Parliament, That a Petition should be made, in the Name of the Kingdom; wherein should be declared, how sorry they were, That they had withdrawn their Obedience from the Apostolick See, and consented to the Statutes made against it : promising to do their best endeavour hereafter, That the said Laws and Statutes should be Repealed; beseeching the King and Queen to intercede for them with his Holiness, that they might be Absolved from the Crimes and Censures which they had incurred, and be received as Penitent Children into the bosom of the Church.*

*These things being thus resolved upon, both Houses are called again to the Court, on St. Andrews-day : Where being Assembled in the Presence of the King and Queen, they were asked by the Lord Chancellor Gardiner, Whether they were pleased, that Pardon should be demanded of the Legat; and whether they would return to the Unity of the Church, and Obedience of the Pope, Supream Head thereof ? To which they assenting, the Petition was presented to their Majesties*

Majesties in the Name of the Parliament : Which being publickly read, they arose, with a purpose to have moved the Cardinal in it : who meeting their desires, declared his readiness in giving them that Satisfaction, which they would have craved.

And having caused the Authority given him by the Pope, to be publickly read ; he shew'd, how acceptable the repentance of a Sinner was in the sight of God ; and that the very Angels in Heaven rejoiced at the Conversion of this Kingdom. Which said, they all kneeled upon their knees, and imploring the Mercy of God, received Absolution for themselves, and the rest of the Kingdom : *Which Absolution was pronounced in these following words, viz.*

Our Lord Jesus Christ, who with his most precious Blood, hath redeemed and washed us from all our sins and iniquities, that he might purchase to himself a glorious Spouse, without spot or wrinkle, and whom the Father hath appointed Head over all his Church, He by his Mercy Absolve you : And we, by Apostolical Authority given unto us, by his Holiness Pope *Julius* the 3d. his Vice-gerent here

on Earth, do Absolve and Free you, and every one of you, with the whole Realm, and the Dominions thereof, from all Heresie and Schism, and from all and every Judgment, Censures, and Pains for that cause incurred: And also we do restore you again to the Unity of our Mother the Holy Church, as in our Letters more plainly it shall appear: In the Name of the Father, and of the Son, and of the Holy Ghost.

*Which words of his being seconded by a loud Amen by such as were present,* he concluded that dayes work with a solemn Procession to the Chappel, for rendring Prayers and Thanks to Almighty God.

*And because this great work was wrought on St. Andrews-day,* the Cardinal procured a Decree, or Canon, to be made in the Convocation of the Bishops and Clergy, That from thenceforth the Feast of St. Andrews-day should be kept in the Church of England for a *Majus Duplex* (as the Rituals call it) and Celebrated with as much Solemnity as any other in the year.

*It was thought fit also, That the Actions of that Day should be communicated, on the Sunday following, at St. Paul's Cross, in the*

*the hearing of the Lord Mayor, Aldermen, and the rest of the City :* According to which appointment, the Cardinal went from *Lambeth* by Water, and landing at *St. Paul's wharf*, from thence proceeded to the Church, with a Cross, two Pillars, and two Pole-axes of Silver, born before him: Received by the Lord Chancellor with a Solemn Procession. They tarried till the King came from *Westminster*. Immediately upon whose coming, the Lord Chancellor went into the Pulpit, and preached upon those words of *St. Paul, Rom. 13. Brethren, ye are to know, That it is now time to rise from sleep. &c.* In which Sermon he declared, what had been done on the Friday before, in the Submission which was made to the Pope, by the Lords and Commons, in the Name of themselves, and the whole Kingdom; and the Absolution granted to them by the Cardinal in the Name of the Pope. *Which done, and Prayers being made for the whole Estate of the Catholick Church; the Company was for that time dismissed. And on the Thursday after, the Bishops and Clergy then Assembled in their Convocation, presented themselves before the Cardinal*

*at Lambeth, and kneeling reverently on their knees, they obtained Pardon for all their Perjuries, Schisms, and Heresies. Upon which a Formal Absolution was pronounced, That so all sorts of People might partake of the Pope's Benediction, and thereby testifie their Obedience, and Submission to him.*

The news whereof coming to the Pope, he caused not only many Solemn Processions to be made in *Rome*, and most parts of *Italy*; but proclaimed a Jubilee to be held on the 24th of *December* then next coming. For the Anticipating of which Solemnity he alledged this reason, That it became him to imitate the Father of the Prodigal Child; and having received his lost Son, not only to express a Domestical Joy, but likewise to invite all others to partake thereof.

*During this Parliament was held a Convocation also (as before was intimated;) By whom a Petition was prepared, to be presented in the Name of the Convocation, to both their Majesties, humbly beseeching them, That they would be pleased to intercede with the Cardinal, not to insist on the restoring of Church-Lands.*

*Which*

*Which Petition, being not easie to be met  
withal, and never Printed before, is here  
subjoynd, according to the Tenour and Ef-  
fect thereof in the Latine Tongue.*

**W**E, the Bishops, and Clergy, of the  
Province of *Canterbury*, assem-  
bled in Convocation, during the sitting of  
this Parliament, according to the ancient  
custome, with all due reverence and hu-  
mility do make known to your Majesties,  
That though we are appointed to take  
upon us the Care and Charge of all those  
Churches, in which we are placed, as Bi-  
shops, Deans, Arch-Deacons, Priests, or  
Vicars; as also of the Souls therein com-  
mitted to us, together with all Goods,  
Rights, and Priviledges thereunto belong-  
ing, according to the true intent and mean-  
ing of the Canons made in that behalf:  
and that in this respect we are bound to  
use all lawful means for the recovery of  
those Goods, Rights, Priviledges, and  
Jurisdictions, which have been lost in the  
late desperate and pernicious Schism, and  
to regain the same unto the Church, as in  
her first and right estate: yet notwith-  
standing, having took mature deliberati-

on of the whole matter amongst our selves, we cannot but ingeniously confess, That we know well, how difficult a thing (if not impossible) it is, to recover the said Goods unto their Churches, in regard of the manifold unavoidable Contracts, Sales, and Alienations which have been made about the same: And that if any such thing should be attempted, it would not only redound to the disturbance of the Publick Peace; but be a means, that the Unity in the Catholick Church, which by the Goodness of your Majesties hath been so happily begun, could not obtain its desired effect, without very great difficulty: Wherefore, preferring the Publick Good and quiet of the Kingdom, before our own private Interest; and the Salvation of so many Souls, redeemed with the precious Blood of Christ, before any earthly things whatsoever, and not seeking our own, but the things of *Jesus Christ*, We do most earnestly, and most humbly beseech your Majesties, that you would graciously vouchsafe to intercede in our behalf, with the most Reverend Father in God, the Lord Cardinal *Pool*, Legat à *Latere* from  
his

his Holiness, That he would please to settle and confirm the said Goods of the Church, either in whole or in part ( as he thinks most fit ) on the present occupants thereof; according to the Power and Faculties committed to him. Thereby preferring the Publick Good before the Private; the Peace and Tranquility of the Realm, before Suits and Troubles; and the Salvation of Souls before earthly Treasure. And for our parts, we do both now, and for all times coming, consent to all, and every thing, which by the said Lord Legat shall, in this case, be finally ordained, and concluded on : humbly, beseeching your Majesties to persuade the Lord Cardinal, not to be too strict, and difficult in the business.

And we do further beseech your Majesties, to take such course, that our Ecclesiastical Rights, Liberties, and Jurisdictions which have been taken from us, by the iniquity of the former times, and without which we are not able to discharge our common Duties, either in the exercise of the Pastoral Office, or the Cure of Souls, committed to our trust and care, may be again restored unto us, and be  
per-



perpetually preserved inviolably, both to us, and our Churches: And that all Laws which have been made to the prejudice of this our Jurisdiction, and other Ecclesiastical Liberties, or otherwise have proved a hindrance to it, may be Repealed, to the Honour of God, and the Temporal and Spiritual Profit, both of your Majesties, and this Realm: giving our selves assured hope, that your most Excellent Majesties, according to your singular Piety to Almighty God, for so many, and so great benefits received from him, Will not be wanting to the necessities of the Kingdom, and the occasions of the Churches, having Cure of Souls: But, that you will consider, and provide, as need shall be, for the Peace thereof.

*Which Petition, being thus drawn up, was humbly offered to the Legat; and being assented unto, There was a General and Solemn Procession throughout London, to give Thanks for their Conversion to the Catholick Church.*

In this Procession, there were Ninety Crosses, an Hundred and Six Priests in Coaps, Eight Bishops in *Pontificalibus*, followed by Boner, Bishop of London, carrying

rying the Blessed Sacrament under a Canopy, attended by the Lord Mayor, and Companies, in their several Liveries: which Solemn Procession being ended, they all returned into the Church of St. Paul, where the King and Cardinal, together with all the rest, heard Mass: And the next day the Parliament, and Convocation, were Dissolved. *Thus largely Dr. Heylyn, concerning this great Solemnity.*

For a more full Satisfaction in this Relation, I will here insert some Acts made in this Parliament, in order to this business. To be found in the Statute Book.

*An Act for Repealing of all Statutes, Articles, and Provisions made against the See Apostolick, since the Twentieth year of Henry the Eighth.*

**W**Hereas, since the Twentieth year of King Henry the Eighth, much False and Erroneous Doctrine hath been Taught, Preached, and Written, partly by divers, the natural born Subjects of this Realm; and partly being brought in hither from sundry other Forreign Countries, hath been sown and spread abroad  
with-

within the same : By reason whereof as well the *Spirituality* as the *Temporality* of this Kingdom, have swarved from the Obedience of the See Apostolick, and declined from the Unity of Christ's Church, and have so continued, until such time, as your Majesty, being settled in the Royal Throne, the *Pope's Holiness*, and the *See Apostolick*, sent hither unto your Majesty, as a Person undefiled, and by God's Goodness preserved from the common infection aforesaid, and to the whole Realm, the most Reverend Father in God, the Lord Cardinal *Pool*, to call us home again into the right way, from whence we have all this long while wandred and strayed abroad : And we, after sundry long and grievous *Plagues* and *Calamities*, seeing by the Goodness of God our own Errors, have acknowledged the same unto the same most Reverend Father in God, and by him been, and are received and embraced into the unity, and bosom of Christ's Church, upon our humble submission, and promise made (for a Declaration of our Repentance) to *Repeal* and *Abrogate* such *Acts* and *Statutes* as had been made in Parliament since the said Twentieth year  
of

of the said King, against the Supremacy of the See Apostolick, as in our Submission exhibited appears: The tenour whereof here ensueth:

*We, the Lords Spiritual and Temporal, and the Commons Assembled in this present Parliament, in the Name of our selves, and the whole Kingdom, do declare our selves very sorry, and repentant of the Schism and Disobedience, committed in this Realm, and the Dominions thereof, against the See Apostolick, either by making, agreeing, or executing any Laws, Ordinances, or Commands against the Supremacy of the said See; or otherwise, by doing or speaking any thing that might impugn the same: offering our selves, and promising, by this our Supplication, that for a token and acknowledgment of our said repentance, we be, and shall be alwayes ready, to the utmost of our Power, to do what lies in us, for the abrogating, and the repealing of the said Acts and Ordinances in this present Parliament, &c.*

Whereupon we most humbly desire your Majesty to set forth this our most humble Suit, That we may obtain from the See Apostolick, release, and discharge  
from

from all danger of such *Censures* and *Sentences*, as by the Laws of the Church we are fallen into ; and that we may, as Children repentant, be received into the bosome and unity of Christ's Church ; so as this Noble Realm, with all the members thereof, may, in this unity, and perfect obedience to the See Apostolick, serve God and your Majesty, to the furtherance and advancement of his Honour and Glory, &c.

*This Petition being granted, They further add :*

We being now, at the Intercession of your Majesty, assailed, discharged, and delivered from *Excommunication*, *Interdiction*, and other *Censures Ecclesiastical*, which have hanged over our heads, for our said faults, since the time of the said Schism, mentioned in our Supplication.

May it therefore now please your Majesty, That for the better accomplishment of our Promise, made in the said Supplication, we may Repeal *All Laws* and *Statutes* made contrary to the said *Supremacy* and *See Apostolick* during the said Schism.

*Thus, as to the Repealing of all such Laws made in the Reign of King Henry the 8th.*

*Another*

*Another Act for the Repealing of certain Statutes made in the time of King Edward the Sixth.*

FORasmuch, as by divers and several Acts of Parliament, made in the time of King *Edward* the Sixth, as well the *Divine Service*, and good *Administration of the Sacraments*, as divers other matters of Religion, (which we, and our Forefathers found in this Church of *England*, to us left by the Authority of the Catholick Church) be partly altered, and in some part taken from us; and in place thereof New Things imagined, and set forth by the said Acts; such as a few, of singularity, have of themselves devised: whereof hath ensued amongst us, in a very short time, numbers of diverse and strange Opinions, and diversity of Sects; and thereby grown great unquietness, and much discord, to the great disturbance of the Kingdom: and in a very short time like to grow to extream peril, and utter confusion of the same, unless some remedy be in that behalf provided: Which Thing all True, Loving, and Obedient Sub-

Subjects ought to fore-see, and to provide against, to the utmost of their power, &c.

Be it therefore Enacted, &c.

*A Third Act for the Repeal of Two several Acts, made in the time of King Edward the Sixth; touching the Dissolution of the Bishoprick of Durham.*

**W**Hereas, there hath been, time out of mind of any man to the contrary, a See of a Bishop of *Durham*, commonly called, *The Bishoprick of Durham*; which hath been one of the most Ancient, and worthiest Bishopricks, in Dignity, and Spiritual promotion, within the Realm of *England*; and the same place alwayes supplied, and furnished with a man of great Learning, and virtue; which was both to the Honour of God, and the encrease of his True Religion; and a great Surety to that part of the Realm: Nevertheless the said Bishoprick was, without any just cause, or consideration, by Authority of Parliament, Dissolved, Extinguished, and Exterminated: And further,

further, by the Authority of the said Parliament, it was Ordained, and Enacted, That the said Bishoprick, together with all the ordinary Jurisdiction therunto appertaining, should be adjudged clearly dissolved and extinguished: and that King *Edward* the Sixth should from thenceforth have, possess, and enjoy, to him, his heirs, and successors, for ever, whatsoever did appertain or belong to the said Bishoprick, in as large and ample manner and form, as any Bishop thereof had, held, or possessed; or, of right, ought to have had, held, or possessed, &c.

Be it therefore Enacted, &c.

*Thus far, as to these Acts of Parliament.*

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Q

CHAP.



## CHAP. IV.

*A Relation of some English Protestants that forsook the Kingdom, and of the Factions, and Schisms, that were amongst them, being in other Countries.*

*Anno Reg. Mar. 3.*

*Dr. Heylyn, pag. 59.*

**M**Any English Protestants forsook the Kingdom, to the number of Eight Hundred: who having put themselves into several Cities, partly in Germany, and partly amongst the *Switzers*, and their Confederates, kept up the Face and Form of an *English Church*, in each of their several Congregations. Their principal retiring places amongst the last were *Arow*, *Zurick*, and *Geneva*: And in the

the first, the Cities of *Emden*, *Strasburgh*, and *Frankfort*.

In *Frankfort* they enjoyed the greatest priviledges, and therefore resorted thither in greatest numbers ; which made them the more apt unto Schisms and Factions. At their first coming to the place, they were permitted to have the use of one of their Churches ; which had before been granted to such *French* exiles as had repaired thither on the like occasion : yet so, that the *French* were still to hold their Right ; the *English* to have the use of it one day, and the *French* another ; and on the Lord's Day, so to divide the hours between them, that the one might be no hindrance unto the other.

It hath been also said, That there was another condition imposed upon them, of being conform to the *French* in Doctrine and Ceremonies : Which condition, if it were imposed, and not sought by themselves, must needs be very agreeable to the temper and complexion of their principal Leaders ; who being, for the most part, of the *Zuinglian* Gospellers, at their going hence, became the great promoters of the *Puritan Faction* at their coming home.

home. The Names of *Whittingham, Williams, Goodman, Wood, and Sutton*, who appeared in the head of this Congregation, declare sufficiently of what Principles they were, and how willing they would be to lay aside the face of an English Church, and frame themselves to any Liturgy, but their own

The noise of this new Church at *Frankfort*, occasioned *Knox* (who after proved the great Incendiary of the Realm and Church of *Scotland*) to leave his Sanctuary in *Geneva*, in hope to make a better market for himself in that Congregation.

These *Frankfort-Schismatics* desire, That all Divine Offices might be executed according to the Order of the Church of *Geneva*; which *Knox* would by no means yield to, thinking himself as able to make a *Rule* for his own Congregation, as any *Calvin* of them all.

Infinite were the Confusions which they had amongst themselves, and from hence was the beginning of the *Puritan Faction*, against the Rites and Ceremonies of the Church; that of the *Presbyterians* against the *Bishops*, or *Episcopal Government*; and finally, that also of the *Independents* against

gainst the *Super-intendency of Pastors and Elders.*

But Sorrow seldom goes alone: for their Differing from the Government, Form, and Worship, Established in the Church of *England*, drew on an Alteration also in point of Doctrine. Such of the *English* as had retired to *Geneva*, employed themselves in setting out a New Translation of the Bible in the English-Tongue; which afterwards they published with certain Marginal Notes upon it, very Heterodox in point of Doctrine; some dangerous and seditious, in reference to the Civil Magistrate; and some as scandalous, in respect of Episcopal Government.

From this time the *Calvinism* Doctrine of *Predestination* began to be dispersed in *English Pamphlets*, as the only necessary, Orthodox, and saving Truth. Thus Dr Heylyn, concerning these Protestants.

But now leaving these Confusions, the Effect of Schism; we will here Relate a Princely Work of Piety, done by the Queen.

## CHAP. V.

Of the Queens Resolution of Restoring Church-Lands, and of what She did Actually Restore before Her Death.

*Anno Reg. Mar. 4.*

*Dr. Heylyn, pag. 56.*

**B**Efore She undertook this Work, She thought it necessary to Communicate her purpose unto some of the Council: and therefore calling them to Her, She is said to have spoken to them in these following words:

*We have willed you to be called to us, to the intent you might hear of Me, my Conscience, & the Resolution of my Mind, concerning the Lands and Possessions, as well of Monasteries, as of other Churches whatsoever, being now in my Possession.*

*first,*

First, I do consider, that the said Lands were taken away from the Churches aforesaid in time of Schisme; and that by unlawful means, such as are contrary both to the Law of God, and of the Church: For which cause my Conscience doth not suffer me to detain them. And therefore I here expressly refuse, either to claim, or retain those Lands for Aline; But with all my heart, freely and willingly, without all passion, or condition, here and before God, I do Surrender and Relinquish the said Lands and Possessions, or Inheritances whatsoever; and renounce the same with this mind and purpose, that order and disposition thereof may be taken, as shall seem best liking to the Pope, or his Legat, to the Honour of God, and Wealth of this our Realm. And albeit you may object to me again, That the State of my Kingdom, the Dignity thereof, and my Crown Imperial, cannot be honourably maintained and furnished without the Possessions aforesaid: Yet notwithstanding (and so She had affirmed before, when She was bent upon the Restitution of the Tenth and First Fruits) I set more by the Salvation of my Soul, than by Ten such Kingdoms: And therefore the said Possessions I utterly

*refuse here to hold, after that sort and title ; and give most hearty Thanks to God, who hath given me a Husband of the same mind ; who hath no less good Affection in this behalf, than I my self. Wherefore I Charge and Command, That my Chancellor ( with whom I have conferred my Mind in this matter ) and you Four, do resort to morrow together, to the Legat, signifying to him the Premises in my Name. And give your Attendance upon me, for the more full declaration of the state of my Kingdom, and of the aforesaid Possessions, according as you your selves do understand the matter, and can inform him in the same.*

Upon this opening of Her Mind, the Lords thought it requisite to direct some course, wherein She might satisfie Her desires, to Her own great Honour, and yet not Alienate too much at once of the publick patrimony.

The Abbey of *Westminster* had been founded for a *Convent* of *Benedictin* Monks by King *Edward the Confessor*, valued at the Suppression by King *Henry the Eighth*, at the yearly Sum of Three thousand, Nine hundred, Seventy seven pounds in good old Rents, *Anno 1539*. At which time,

time, having taken to himself the best and greatest part of the Lands thereof; he founded with the rest a Collegiate Church, consisting of a Dean, and Secular Canons. But now the Queen put into it a Convent of *Benedictins*, consisting of an Abbot, and Fourteen Monks: which, with their Officers, were as many as the Lands then left unto it, would well maintain.

A Convent of *Observants* (being a reformed Order of *Franciscan Friars*) had been Founded by King Henry the Seventh near the Mannor of *Greenwich*; and was the first which felt the fury of King Henry the Eighth, by reason of some open opposition made, by some of the Friars, in favour of Queen *Catharine*, the Mother of the Queen now Reigning: which moved Her, in a pious gratitude, to re-edify that ruined House, and to restore as many as could be found of that Order, to their old Habitations; making up their Corporation with some new *Observants* to a competent number.

She gathered together also a New Convent of *Domitican*, or *Black-Friars*; for whom she provided a House in *Smithfeld*, in the City of *London*; fitting the same with



with all conveniences, both for the Divine Office, as likewise for other necessary Uses.

At *Syon*, near *Brentford*, there had been anciently a House of Religious Women, *Nunnes*, of the Order of *St. Bridget*, dissolved, as were all the rest, by King *Henry the Eighth*. Such of these as remained alive, with the addition of some others, who were willing to embrace that course of life, made up a competent number for a New Plantation: These She restored likewise to their old Habitation, repairing their House, and laying to it a sufficient Estate in Lands, for their future maintenance.

At *Sheen*, on the other side of the Water, there had been anciently another Religious House, not far from a Mansion of the Kings, to which they much resorted, till the building of *Richmond*. This House She stocked with a New Convent of *Carthusians*, and endowed it with a Revenue great enough to maintain that Order.

And the next year, having closed up the West-end of the Quire, or Chancel, of the Church of *St. John's* near *Smithfield*, (which was all the Protector *Somer-*  
*merset*

mer set had left standing of it) She restored the same to the Hospitallity of the Knights of *St. John*, to whom it formerly belonged, affigning a liberal endowment to it for their more honourable Subsistence.

An Hospital had been formerly Founded in the *Savoy*, by her Grand-father King *Henry* the Seventh, for the relief of such Pilgrimes, as either went on their Devotions to the Shrine of *St. Thomas Becket* of *Canterbury*, or any other eminent Shrine, or Saint, in these parts of the Kingdom, Now this Hospital being destroyed by *Edward* the Sixth, and the Means disposed of, it could not be restored to its first condition, but by a new endowment from such other Lands belonging to Religious Houses, which were remaining in the Crown.

But the Queen was so resolved upon it, and withal so desirous to add some works of *Charity* unto those of *Piety*; or else in Honour of Her Grand-father, (whose Foundation She restored at *Greenwich* also) the Hospital was again Re-founded, and a convenient yearly Rent allotted to the Master, and Brethren, for the entertainment of the poor, according to the tenor

tenor and effect of the first Institution. Which Prince-like Act, so wrought upon the Maids of Honour, and other Ladies of the Court, that for the better attaining of the Queens good Grace, they furnished the same at their own costs, with new Beds, Bedding, and other necessary Furniture, in a very ample manner. In which condition it continues to this very day; the Mastership of the Hospital being looked on as a good preferment for any well-deserving Man about the Court.

How far the Queens Example, Seconded by the Ladies about the Court, countenanced by the King, and earnestly insisted on by the *Pope*, might have prevailed on the Nobility and Gentry, for doing the like, either in restoring their Church-Lands, or assigning some part of them to the like Foundations, it is hard to say: most probable it is, that if the Queen had lived some few years longer, either for Love to Her, or for fear of gaining the King's Displeasure, or otherwise out of an unwillingness to incur the *Popes* Curse, and the Churches Censures, there might have been very much done that way, though not all at once.

That

That which might have much furthered this business, was the Greatness to which *Philip* had attained at this present time, when the Queen was most intent on these new Foundations. For having passed over to *Calais* in the Month of *September*, Anno 1555. And the next day going to the Emperor's Court, which was then at *Brussels*, he found his Father in a Resolution of Resigning to him all his Dominions and Estates, except the Empire (or the bare Title rather of it) which was to be Surrendered to his Brother *Ferdinand*: not that he had not a Design to settle the Imperial Dignity on his Successor in the Realm of *Spain*, for the better attaining of the Universal Monarchy, which he was said to have aspired to, over all the West: but that he had been crossed in it by *Maximilian*, the eldest Son of his Brother *Ferdinand*, who Succeeded to his Father in it, and left the same Hereditary, in a manner, to the Princes of the House of *Austria*, of the *German* race.

For *Charles*, grown weary of the world, broken with Wars, and desirous to apply himself to Divine Meditation, resolved to discharge himself of all Civil Employments,

ments, and spend the remainder of his life in the Monastery of St. *Justus*, situated amongst the Mountains of *Estremadura*, a Province in the Realm of *Castile*.

In pursuance whereof; having called before him the principal of the Nobility, and Great Men of His several Kingdoms and Estates, He made a Resignation of All his Hereditary Dominions to King *Philip*, his Son; having then scarce attained to the Fifty Fifth year of his Life, to the great admiration of all the World.

*Thus Dr. Heylyn, concerning this Noble Action of the Queen.*

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## CHAP.

## CHAP. VI.

*A Proclamation against the setting out of Seditious Books, and of the Conventicles, and Seditious Meetings of Sectaries; and a Word concerning the Lutherans.*

*Anno Reg. Mar. 5.*

### *The Proclamation.*

*Dr. Heylyn, pag. 70.*

**W**Hereas divers Books, filled with Heresie, Sedition, and Treason, have of late been Daily brought into this Realm, out of Forreign Countries; and also some covertly Printed within this Realm, and cast abroad in sundry parts thereof; whereby not only God is dishonoured, but likewise encouragement

agement given to disobey Lawful Princes, and Governors. Therefore, for redress hereof, We Command the Suppressing of all such Books. *Thus Dr. Heylyn relates this Proclamation.*

*Seditious Meetings.*

*Dr. Heylyn, p. 73.*

*Now besides these seditious Books, they had likewise their Conventicles, or seditious Meetings, even in London it self: In one of which Congregations, that namely, whereof Bentham was at that time Minister; there assembled seldom under Forty, many times an Hundred, and sometimes Two hundred: but more or less, as it stood most with their convenience and safety. They had not all, the conveniency of such Meetings; but they met frequently enough in smaller Companies. Thus Dr. Heylyn concerning these Meetings.*

*A Remarque concerning Sectaries.*

*There is one thing very remarkable in these Sectaries; which is, That although they all agree in a general malice against Catholick Religion; yet they strangely disagree amongst themselves, by furious Animosities, and Hatred one against another.*

ther. One Example whereof is here related by Dr. *Heylyn*, pag. 80. in this following short Note concerning the *Lutherans*.

The *Lutherans* abominated nothing more, than an *English Protestant*, because they concurred not with them in their Doctrine of *Consubstantiation*. Inſomuch that *Peter Martyr* tells us of a Friend of his in the Dukedom of *Saxony*, that was generally hated by the reſt of his Country-men, for being hospitable to ſome few of the *English Nation*. And it is further ſignified by *Philip Melancthon*, in an Epiſtle of this year, That the *Lutherans* could find no other Names ( but the *Devils-Martyrs* ) for ſuch as ſuffered Death in *England*, in defence of Religion.

Now one ground of this their hatred was, That *John à Laſco*, and his Company, had been lately there, where they ſpoke ſo reproachfully of *Luther*, the *Auguſtin* Confession, and the Rites and Ceremonies of their Churches, as rendred them uncapable of any better entertainment, then they found amongſt them. And by the behaviour of theſe men, coming then

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from



from *England*, the *Lutherans* past their judgment on the Church it self; and consequently on all those who suffered in defence thereof. Some of the *Lutherans* had given out, on the former ground, That the *English* had deservedly suffered the greatest Hardships, both at home, and abroad, because they Writ, and Spake, so irreverently of the Blessed Sacrament.

*Thus Dr. Heylyn, concerning the Lutherans detesting an English Protestant.*

*Nothing occurring more in this Queens Reign, ( as to these matters of Religion ) we will now give an Account of the Years when these Changes were made; with an Addition of some Works of Piety, done by Her, and in Her time.*

**I**N the First year of this Queens Reign, All Bishops, that had been deprived in the time of King *Edward* the Sixth, were restored to their Bishopricks, and the new removed.

Also this year, on the Twenty seventh of *August*, the Service was sung in Latine in *St. Paul's Church*. The Pope's Authority

rity being likewise, by Act of Parliament, restored in *England*; and the Mass Com-manded in all Churches to be used.

In her Second year, the Realm is *Ab-solved*, and *Reconciled* to the Church of *Rome*; and First Fruits, and Tenths, re-stored to the Clergy.

In her Third year, Eight hundred *Eng-lish Protestants* forsook the Kingdom; who fell into great Confusions amongst themselves, being in other Countries.

In her Fourth year, Monasteries were begun to be re-edified.

In her Fifth year, great endeavours were used by Sectaries, to raise Sedition, by Seditious Books, and unlawful Mee-tings, or Conventicles.

In her Sixth year, She built Publick Schools in the University of *Oxford*: which being decayed in tract of time, and of no beautiful Structure, when they were at the best, were taken down: in place whereof (but upon a larger extent of Ground) was raised that Goodly and Magnificent Fabrick, which we now be-hold.

*Works of Piety.*

The Queen restored a great part of the

Abbey-Lands, that were in her possession.

In her First year, Sir *Thomas White*, then Mayor, Erected a Colledge in *Oxford*, called *St. John's Colledge*. He also Erected Schools at *Bristow* and *Reading*, and gave Two thousand pounds to the City of *Bristow* to purchase Lands; the profits whereof to be employed for the benefit of young Clothiers.

In her Third year, died Sir *John Gresham*, late Mayor of *London*; who Founded a Free-School at *Holt*, in *Norfolk*; and gave to every Ward in *London* Ten pounds, to be distributed to the Poor. Also to Maids-Marriages, Two hundred pounds.

*Cuthbert Tunstal*, Bishop of *Durham*, Erected a goodly Library in *Cambridge*, storing it with many Excellent, both Printed and Written Books. He also bestowed much upon Building, at *Durham*, at *Alnewick*, and at *Tunbridge*.

Thus Sir *Richard Baker*.

Here you have had a short view of the great Zeal and Piety, that was in this Nation, during the Reign of this Queen. And this delivered from the mouths of her Enemies, the most zealous *Protestants*.

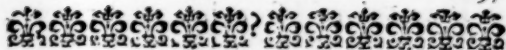
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This Account being here ended, we will now proceed to relate, what Changes were made ( as to Religion ) in Queen *Elizabeths* time : Wherein the Scene was totally Altered ; She following the Example of her Father, and Brother, in going on with the Destructions, and Confusions, begun by them.

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THE LAST PART  
 OF THESE  
 HISTORICAL COLLECTIONS  
 CONCERNING A  
 Fourth Change of Religion,  
 MADE FOR  
 POLITICK ENDS;  
 And the  
 Occurrences concerning it,  
 In the Reign of  
 Queen *Elizabeth*.

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A P R E A M B L E.



BEFORE we begin this  
 Queens Reign, we will  
 ( following Dr. *Heylyn's*  
 order ) first make a Re-  
 lation out of him of the  
 various Fortunes of her  
 Mother, *Anne Boleign*;  
 of whom thus he writes in his *History of*  
*Reformation*, p.86. R 4 *Anne*

*Anne Boleign*, from her tender years, was brought up in the Court of *France* : who returning into *England*, was preferred to be Maid of Honour to Queen *Katharine* : in whose Service the King falls in Love with her. But so long concealed his Affections, that there was a great League contracted betwixt her, and the young Lord *Peircy*, Son to the Earl of *Northumberland*. But that being broken off, by the endeavours of Cardinal *Wolsey* ; and the King labouring for a Divorce, from Queen *Katharine*, that he might Marry her ; that also was sought to be obstructed by the Cardinal : which being understood by Miss *Anne Boleign*, she seeks all wayes for his destruction ; and prevailed so far with the King, that he was presently Indicted, and Attainted of a *Premunire* : and not longer after, by the Counsel of *Thomas Cromwel*, ( who had formerly been the Cardinals Solicitor in his Legatine Court ) involves the whole Clergy in the same Crime with him. And by persuation of this man, he requires of the said Clergy, to acknowledge him for *Supream Head*, on Earth, of the *Church of England* ; and to make no new *Canons*,  
and

and *Constitutions*, nor to Execute any such, when made, but by his consent. And having thus brought his own Clergy under his Command, he was the less sollicitous how his matters went in the Court of *Rome*, concerning his *Divorce*. Whereupon he privately Marries Mistris *Anne Boleign*: And a long time after, to wit, Three or Four Months after the Birth of the Princess *Elizabeth*) began a Parliament; in which the King's first Marriage was declared *Unlawful*; and the Succession of the *Crown* settled upon His Issue by this Second Marriage: an Oath being devised in maintenance of the said Succession; and not long after, *Moor* and *Fisher* were Executed for refusing to take that Oath.

The New Queen being thus settled; and considering, that the Pope and She had such different Interests, that they could not subsist together, She resolved to suppress his Power what she could. But finding, that the Pope was too well entrenched, to be dislodged upon a sudden, it was advised by *Cromwel*, to begin with taking in the *Outworks* first; which being gained, it would be no hard matter to beat



beat him out of his Trenches.

In order whereunto a Visitation is begun, in which a diligent Enquiry was to be made into all *Abbeyes, Priories, and Nunneries* within the Kingdom: (an Account of which *Visitation*, and the Dissolution of *Abbeyes*, hath been formerly given in the Reign of King *Henry* the 8th.)

But the New Queen (for whose sake *Cromwel* had contrived that Plot) did not live to see this Dissolution.

For such is the uncertainty of Humane Affairs, that when She thought her Self most Secure, and free from Danger, She became most obnoxious to the ruine prepared for Her. It had pleased God, upon the Eight of *January*, to put an end unto the calamities of the Virtuous, but unfortunate Queen, unto whose Bed she had succeeded: The Newes whereof she entertained with such contentment, that she caused her self to be apparelled in lighter colours, then was agreeable to the season, or sad the occasion. Whereas, if she had rightly understood her own condition, She could not but have known, that the long Life of Queen *Katharine*, was to be her best preservation, against all changes,  
which

which the King's loose Affections, or any other Alteration in the Affairs of State, were otherwise like to draw upon her.

But this Contentment held not long. For within Three Weeks after, She fell in Travail; in which she miscarried of a Son, to the extream discontent of the Father: who looked upon it, as an argument of God's displeasure, as being much offended at this Second Marriage. He then began to think of His ill Fortune, with both His Wives; both Marriages subject to dispute, and the Legitimation of both His Daughters, likely to be called in question, in the time succeeding. He must therefore cast about for another Wife; of whose Marriage, and his Issue by her, there could rise no controversie. His eye had carried him to a Gentlewoman in the Queens Attendance; on the enjoying of whom he so fixed his Thoughts, that he had quite obliterated all remembrance of his former Loves.

Whereupon He began to be as weary of Queen *Annes* Gayeties, and Secular humour, as formerly, of the Gravity, and Reservedness of Queen *Katharine*. And causing many eyes to observe her Actions,  
they

they brought Him a Return of some particulars; which he conceived, might give him a sufficient ground to proceed upon.

The Lord *Rochfort* (her own Brother) having some Suit to obtain (by her means) of the King, was found whispering to her on her Bed, when she was in it: which was interpreted for an act of some dishonour done, or intended to be done, to the King: in the aggravating wherof, with all odious circumstances, none was more forward, than the Lady *Rochfort* her self.

It was observed also, That Sir *Henry Norris*, Groom of the Stool to the King, had entertained a very dear affection for her; not without giving himself hopes of succeeding in the King's Bed, if she chanced to survive Him: And it appeared, that she had given him opportunity, to make his Affection known, and to acquaint her with his hopes; which she expressed, by twitting him, in a frolick humour, with *looking after dead mens shoes*.

*Weston* and *Breerton*, both Gentlemen of the Privy Chamber, were observed also to be very diligent in their Services and Addresse to her; which were construed more to proceed from Love, than Duty.

Out

Out of all these Premises, the King resolved to come to a conclusion of His aims and wishes.

A Solemn Tilting was maintained at *Greenwich*; at which both the King and Queen were present; the Lord *Rochfort*, and Sir *Henry Norris* being principal Challengers.

Here the Queen (by chance) let fall her Handkerchief; which was taken up by one of her supposed Favourites; who stood under the Window; whom the King perceived to wipe his face with it. This taken by the King to have been done of purpose, he thereupon leaves the Queen, and all the rest, and goes immediatly to *Westminster*: *Rochfort* and *Norris*, are the next day committed to the Tower; and the Queen likewise. After which *Breerton* and *Weston*, with *Mark Smeton*, one of the Kings Musicians, were committed on the same occasion. These persons being thus committed, and the cause made known, the next care was to find sufficient evidence, for their condemnation. It was objected, That the Queen, growing out hope of having any issue Male by the King, had used

used the company of the Lord *Rochfort*, *Norris*, *Brcerton*, *Weston*, and *Smeton*; involving her at once in no smaller crimes, then Adultery and Incest.

It appears by a letter of Sir *William Kingston* Lievetenant of the Tower, that he had much communication with her, when she was his prisoner; in which her language seemed to be broken, and distressed, betwixt tears and laughter. She exclaimed against *Norris*, as if he had accused her. It was further signified in that Letter; that she named some others, who had obsequiously applied themselves to her Love and Service, acknowledging such passages, as shewed, she had made use of very great liberties. The conclusion of this Business was, That both the *Queen*, and the rest of the Prisoners were all put to death.

So died this great Lady; one of the most remarkable Mockeries, and Disports of Fortune, which these last ages have produced; raised from the quality of a private Lady, to the Bed of a King; Crowned on the Throne, and Executed on the Scaffold; the Fabrick of her Power and Glory being Six years in Building; but cast  
down

down in an instant : The splendor and magnificence of her Coronation, seeming to have no other end, but to make her the more glorious Sacrifice, at the next Alteration.

But her death was not the chief mark the King aim'd at. If she had only lost her Head, though with the loss of her Honour, it would have been no Bar to her Daughter *Elizabeth*, from Succeeding her Father in the Throne. Now he must have his Bed free from all such pretensions, the better to draw on the following Marriage.

It was therefore thought necessary, that she should be separated from his Bed, by some other means than the Ax or Sword ; and that He should be legally separated from her in a Court of Judicature : when the Sentence of Death had deprived Her of all means, as well as of all manner of desire, to dispute the point.

It doth not appear in Record, upon what ground this Marriage was dissolved. All which occurs, in reference to it, is a Solemn Instrument, under the Seal of the Archbishop *Cranmer* ; by which that Marriage

riage is declared (on good and valid Reasons) to be *null*, and *void*.

Which Sentence was pronounced at *Lambeth*, in the Presence of most of the great Men of that time, and approved by the Prelates and Clergy assembled in their Convocation; and lastly, confirmed by Act of Parliament.

In which Act, there also passed a Clause, which declared the Lady *Elizabeth* to be *Illegitimate*. Thus far Dr. Heylyn, concerning her Mother.

*Now because the Relation here made concerning this Queen, belongs to the Reign of King Henry the Eighth; I think it will not be altogether improper to insert a Speech made in that Kings Reign, which did not come to my hands time enough to be put into its proper place.*

A Speech made in the Upper House of Parliament, by Dr. *John Fisher* Bishop of *Rochester*, in the Reign of King *Henry the Eighth*, in opposition to the Suppressing of the Lesser Monasteries.

My Honoured Lords:

**T***His is the place where your glorious and noble Progenitors have pater-nized*

nized the Kingdom from Oppression. Here is the Sanctuary where, in all Ages but this of ours, our Mother Church found still a sound Protection. I should be infinitely sorrowful, that from you, that are so lovely Branches of Antiquity, and Catholick Honour, the Catholick Faith should be so deeply wounded. For God's, and your own Goodness-sake, leave not to Posterity, so great a blemish, that you were the first, and only those, that give it up to ruine. Where there is Cause you nobly punish, and with Justice; but beware of infringing so long continued Priviledges, or denying the Members of the Church, the parts of their Advantage, that is enjoyed by every private Subject. The Commons shoot their Arrows at our Livings, which are the Motives that conceit us, (or make us to be conceived) guilty. Is all the Kingdom innocent, and we only faulty, that there is no room left for other Considerations far more weighty? The Diligence, Devotion, and Liberallity of your Great Fore-fathers endowed their Mother Church with fair and large Revenues, making it still their greatest care to keep her upright, able, still in freedom: And will you give consent, that

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like



like a servile Bondmaid, she now sinks lower to a naked thralldom, and, by degrees, be forced from her Mansion? If not, to what end serves the flux of these Petitions, that taint your ears with language far unfit the eares of Christian Princes. These strike not at the withered Branches, but, at the Tree, on which Religion groweth. Certainly, All are not guilty. Admit that some, as they enforce (or urge) be vicious, must it conclude, there is none good amongst us, or able to reform their proper vices? Will you assume a Power, till now unheard of, to give away their Rites, by new made Statutes? If you will seek and sift our Constitutions, you shall there find as strict Injunctions, as you can make, for Reformation. But, I suppose, it is not that is aimed at: pretence of Restauration, (or Reformation.) tends to ruine, else such beginnings could not find such favour. My Lords, consider well your actions; be advised. This Cause seems only Ours, it will be Yours, if that the Mother Church do feel injustice. Your turns are next to feel the like Oppression. When Faith begins to fail, then all must perish. Heretick, (or Heretical) Fancies taint the common People, whom Novelties betrayes,  
even

even to Perdition. Let Neighbour Nations tell you your own story. Husse, Luther, and such frantick Teachers, cry out against the Church in all their Sermons, they do pretend nothing else but Reformation, when they themselves are deepest dyed in mischief. What follows them, (to wit, Perdition) we may expect in justice. The Churches wealth, occasioned this first moving. If that were poor, our Vices would be Virtues, and none would be so forward to Accuse us. What can we look for then but desolation, where private ends are made a publick grievance? Our Lesser Houses are desired from us; not, that their value doth deserve the Motion; but, that the Greater may succeed their fortune; which soon will follow, if the gap be opened. The King himself, I hope, is too too gracious, to set abroad an Action so disordered: Nor, can I think, the Lower House of Commons will be so blind, to Second this loose Motion. Some giddy-brain, whose fading Fortunes leads him to hope to raise himself out of our Ruines, betrays their Judgments with a shew of Justice; which seeks in truth but meerly Innovation, which must succeed, unless you do oppose it. Wherefore, my

*Lords, call back that Ancient Virtue, that so long time hath sat in these your places. Now is the time to shew your worth; the Church Implores it, the Church which you acknowledge for your Mother. If Liberty take place of Faith, farewell Religion. The Turk may then direct us how to guid, in Rapine, Blood, and Murder. Fowle Dissention, proceeds from want of good Devotion. The lack of Faith, begets these strange Conceptions; which, time will make stark dead, if we continue.*

*Thus, of this Speech.*

Now we will proceed to Relate what occurs in the Reign of *Queen Elizabeth*, as touching matters of Religion.

## CHAP. I.

*Of Her Praying for the Dead, and  
being Crowned by a Catholick Bi-  
shop.*

*Anno Reg. Eliz. 1.*

*Howes upon Stow, pag. 635.*



He Princess *Elizabeth*, being  
Proclaimed *Queen*, caused  
these Solemn Rites to be per-  
formed for Her Sister, and  
*Charles* the Emperor.

In the Abbey-Church of *Westminster*,  
the Corps of *Queen Mary* was very roy-  
ally Entered, with all Solemn Funeral  
Rites, and a Mass of *Requiem*.

In the same place, and in like Princely  
manner, were performed Solemn *Obsequies*  
for the late famous Emperor, *Charles* the  
Fifth. Thus *Howes*.

*Her Coronation.*

She was Crowned according to the or-  
der of the *Roman Pontifical*, by Dr. *Owen*

*Oglethorpe*, Bishop of *Carlisle*; the only Man, amongst all the Bishop, who could be wrought on by her, to perform that Office: whether it were that they saw some Alteration coming; to which they were resolved not to yield conformity, or for some other reasons, is not certainly known.

The Bishop of *Ely* had a particular reason for his refusing this; because he had been one of those, that were sent to *Rome*, to render the Submission of the Kingdom, to the Pope still Living: and therefore could not now appear with Honour, in any such Action, as seemed to carry with it a Repugnancy, (if not a manifest Inconsistency) with the same Engagement. It cannot be denied but that there were Three Bishops yet alive of King *Edward's* making, all of them Zealously affected to the Reformation. And possibly it may seem strange, that the *Queen* received not the Crown, rather from one of their hands, then to put herself to the Hazard of so many denials, as had been given Her by the others.

But unto this it may be answered, That the said Bishops, at that time, were

were deprived of their See's, and therefore not in a capacity to perform that service. Besides, there being at that time, no other Form established for a Coronation, then that which had much in it of the Ceremonies of the Church of *Rome*; she was not sure, that any of the said three Bishops would have acted in it, without such Alterations, and Omissions, in the whole course of the Order, as might have rendred the action questionable amongst captious men.

And therefore finally she thought it more conducible to her reputation amongst Forreign Princes, to be crowned by the hands of a Catholick Bishop, (or one, at least, that was accounted such) then if it had been done by any of the other Religion. *Thus Dr. Heylyn.*

But notwithstanding these solemnities, and the profession of Catholick Religion in all things, not only by *Permission*, but also by *Command*, (which sufficiently manifest, that there was nothing, but Humane Policy in the conduct of this Affair :) yet a change of Religion was designed, as will appear by what shall be here said.

CHAP.

## CHAP. II.

*Of the Policy used, and strange manner, of introducing this following Change of Religion, and of the Consequence of it, (to wit, a general Confusion in all matters of Religion.)*

Dr. Heylyn, pag. 103.



QUEEN Elizabeth knew full well, that Her Legitimation, and the Pope's Supremacy, could not stand together, and that She could not possibly maintain the one, without a discarding of the other. But in this case it concerned her to walk very warily, and not to unmask her self too much at once, before she had put her self into a posture of Ability to make good her Actions. Notwithstanding upon a serious debate of all particulars, she was  
re-

resolved to proceed to a Reformation, as the time should serve.

In order whereunto, She Constitutes her Privy Council; which she compounds of such Ingredients, as might neither give encouragement to any of those, who wished well to the Church of *Rome*, or alienate their Affections from Her, whose hearts were more inclined to the Reformation. Now, as the *Papists*, in the first beginning of the Reign of *Queen Mary*, hoping thereby to obtain her favour, began to build new Altars, and set up the Mass: So fared it now with the Zealots among the Protestants; who measuring the Queens Affections by their own, or else presuming, that their Errors would be taken for an honest Zeal, employed themselves as busily in the demolishing of Altars, and defacing of Images, as if they had been licensed, and commanded to it, by some Legal Warrant.

It happened also, that some of the Ministers, who remained at home; and others, which returned, in great numbers, from beyond the Seas, had put themselves into the Pulpits, and bitterly inveighed against the Superstitions, and corruptions of the Church



Church of *Rome*. The *Papists* accused the others of Heresies, Schisms, Innovation in the Worship of God. For the Suppressing of which Disorders, the Queen Commanded, there should be no Disputes concerning Religion; and that no Man, of what Persuasion soever he was, should be suffered to Preach in publick, but only such as should be Licens'd. Which Command, and Proclamation, was so strictly observed, that no Sermon was preached at *St. Paul's Cross*, or any Publick place in *London*, till the *Easter* following.

At which time, when the Preacher was to go, into the Pulpit, the Door was locked, and the Key thereof not to be found; so that a Smith was sent for to break open the Door; and that being done, the like necessity was found, of cleansing, and making sweet the place; which by a long disuse had contracted so much filth, and nastiness, as rendered it unfit for a present Sermon.

By another Proclamation it was enjoyned, That no Man, of what quality or degree soever, should presume to alter any thing in the State of Religion, or innovate, in any of the Rites and Ceremonies

nies thereunto belonging: but that all such Rites and Ceremonies, should be observed in all Parish Churches of the Kingdom, as were then used, and retained in her Majesties Chappel, until some further order should be taken in it. Only it was permitted, That the Litany should be said in the *English Tongue*; as likewise the Epistle, and Gospel, at the time of High Mass; which was accordingly done in all the Churches of *London* on the next *Sunday* after; and by degrees, in all the other Churches of the Kingdom.

Further then this, She thought it not convenient to proceed at the present: only She Commanded the Priest, or Bishop, (for some say it was the *one*, and some the *other*) who Officiated at the Altar in the Chappel Royal, not to make any Elevation of the Sacrament, the better to prevent the Adoration, which was given to it; which she could not suffer to be done in her sight, without a most apparent wrong to her Judgment, and Conscience: which being made known in other places, and all other Churches being commanded to conform themselves to the Example of her Chappel, the Elevation was forborn also in most other places. And

And though there were no further progress made, towards a Reformation, by any publick Act, or Edict; yet secretly a Reformation in the Form of Worship, and consequently in point of Doctrine, was both intended, and projected. *Thus far Dr. Heylyn, concerning the Policy used in making this Change.*

*This Relation is thus otherwise delivered by Sir Rich. Baker, pag. 474.*

**Q**Ueen *Elizabeth*, intending an Alteration of Religion, would not do it all at once, and upon the sudden, but by little and little. As at first she permitted only the Epistles and Gospels of the Day to be read at Mass in *English*. But in all other matters they were to follow the *Roman Rite*, and Custome, until order could be taken for Establishing Religion by Authority of Parliament. And a severe Proclamation was set out, prohibiting all Disputations of Religion. By which means She both put the *Protestants* in hope, and put not *Papists* out of hope. Yet privately, She committed the Correcting of the Book of *Common-Prayer*,  
(set

(set forth in the *English Tongue*, under King *Edward* the Sixth) to the care and diligence of *Dr. Parker*, and others.

But the matter was carried on so closely, that it was not communicated to any, but the Marquess of *Northampton*, the Earl of *Bedford*, and Sir *William Cecil*. Soon after this, the use of the Lord's Supper *in both kinds*, was, by Parliament, allowed: And (within Two or Three Months) the Sacrifice of the Mass was abolished, and the Liturgy in the *English Tongue* Established; though (as some say) but with the difference of Six Voices in the House of Commons.

The next Month the Oath of Supremacy was offered to the Catholick Bishops, and others; and the Month following, Images were removed out of the Churches, broken, and burnt. By these degrees Religion in *England* was changed; *The Supremacy confirmed to the Queen*. As many of the Bishops, as refused to take the Oath, were presently deprived of their Bishopricks, and Protestant Bishops put in the Possession of them. Thus Sir Rich. Baker relates this strange manner of changing Religion, by degrees.

*A necessary consequence of these Proceedings was, a general Confusion in matters of Religion: Which is thus set down by Howes upon Stow, pag. 635.*

At this time the *English Nation* was wonderfully divided in Opinions, as well in matters of *Ecclesiastical Government*, as in divers Points of Religion; by reason of *Three Changes* within the compass of Twelve years: every one of these varying from that which was Authorized by *Henry the Eighth*.

For King *Henry* assuming the *Ecclesiastical Supremacy*, with the *First Fruits*, and *Tenths*, maintained *Seven Sacraments*, with *Obits*, and *Mass* for the *Quick* and *Dead*.

King *Edward* abolished the *Mass*, Authorized a Book of *Common-Prayer* in *English*, with *Hallowing* the *Bread* and *Wine*, &c. and Established only *Two Sacraments*.

Queen *Mary* restored all Things according to the Church of *Rome*; reduced all *Ecclesiastical Jurisdiction* to the *Papal Obedience*, with restitution of *First Fruits* and *Tenths*; permitting nothing within her *Realm*, and *Dominions*, repugnant to the *Roman Catholick Church*.

*Queen*

Queen Elizabeth, in Her First Parliament, expelled the *Papal Supremacy*, resumed the *First Fruits*, and *Tenths*, Suppressed the *Mass*; and for the general Uniformity of her Dominions, Established the Book of *Common-Prayer* in the *English Tongue*; forbidding all others. *Thus Stow, concerning these Prodigious Changes in Religion, made by Publick Authority.*

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### CHAP. III.

*Of the order of the Establishment of this last Change of Religion by Parliament; And of a Speech made in Parliament, in Opposition to the Queens Supremacy.*

Dr. Heylyn, pag. 107.



Now a Parliament draws on, Summoned chiefly in reference to the Reformation; which was therein to be established. The *Queens* design, in order to it, could not be so closely carried, but that such Lords and Gentlemen,

as had the managing of Elections in their several Counties, retained such Men for Members of the House of Commons, as they conceived most likely to comply with their intentions for a Reformation: Amongst whom, none appeared more active than the Duke of *Norfolk*, the Earl of *Arundel*, and Sir *William Cecil*.

In this Parliament there passed an Act, for Restoring to the Crown the *Tents*, and *First Fruits*. For the better drawing on of which Concession, it was pretended, that the Patrimony of the Crown had been much Dilapidated, and that it could not be Supported with such Honour as it ought to be, if Restitution were not made of such Rents, as were of late dismembred from it. Upon which ground they also passed an Act for the Dissolution of all such Monasteries, Convents, and Religious Orders, as had been Founded, and Established by the *Queen* deceased.

When the Act of Parliament concerning the *Supremacy* came to be Debated, it seemed to be a thing abhorrent, even in Nature and Policy, that a Woman should be declared *Supream Head on Earth of the Church of England*. But those of the Reformed

formed Party meant nothing else, than to contend about words, so they might gain the Point they aimed at: which was the stripping of the *Pope* of all Authority within these Dominions; and fixing the Supream Ecclesiastical Power, in the Crown Imperial: and this they did, not by the Name of *supream Head* (which they perceived might be lyable to some just Exceptions) but (which comes all to one) of *Supream Governesse*. Thus Dr. Heylyn.

I will here insert a Speech made in this Parliament, against this *Supream Ecclesiastical, or Spiritual Authority*, granted to the *Queen*. The Person that spake it, was *Nicholas Heath*; who was First Bishop of *Worcester*, and Lord President of *Wales*: afterwards Archbishop of *Tork*, and Embassador into *Germany*: and made Lord Chancellor of *England*, by *Queen Mary*, in the year of our Lord 1555; and continued, until he did Surrender it up, in *Queen Elizabeth's* time, to Sir *Nicholas Bacon*.

The Person, from whom I had this Speech, is yet living; who told me, That

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he found it in *Manuscript*, amongst Papers and Notes of his great Grandfather, *George Parry*, who had been High Sheriff of *Hereford-shire*, in the Second year of the said *Queen*.

### A S P E E C H

Made in the Upper House of Parliament, against the Supremacy to be in her Majesty; by *Nicholas Heath*, Lord Chancellor of *England*, in the first year of the Reign of *Queen Elizabeth*, above 100 years since.

In the Original Copy it is stiled,  
*A Tale told in Parliament.*

*For Oaths the Land shall be cloathed in Mourning.*

*My Lords:*

**W**ith all humble Submission of my whole Discourse to your Wisdoms, I purpose to speak to the Body of this *Act*, touching the *Supremacy*; that so, what this Honourable Assembly is now a doing, concerning the passing of this *Act*, may thereby be better weighed, and considered by your Wisdoms.

First, When by the vertue of this *Act* of the *Supremacy*, we must forsake and  
fly

fly from the See of *Rome*, it would be considered, what matter lieth therein; and what matter of danger, or inconvenience; or else, whether there be none at all.

Secondly, If the intent of this Act be to grant, or settle upon the *Queens* Majesty a *Supremacy*; it would be considered of your Wisdoms, what this *Supremacy* is, and whether it doth consist in *Spiritual* Government, or *Temporal*?

If in *Temporal*; what further Authority can this House give Her, more than what She already hath by right of Inheritance? and not by our Gift, but by the Appointment of God: being our Sovereign Lord, and Lady; our King, and Queen; our *Empress*, and Emperor: And if, further then this, we acknowledge Her to be *Head* of the *Church of England*, we ought also to grant, that the Emperor, or any other Prince, being Catholick, and their Subjects Protestants, are to be *Heads of their Church*. Whereby we shall do an Act, as disagreeable to *Protestants*, as this seems to *Catholicks*.

If you say, The *Supremacy* consists in *Spiritual* concernments.

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Then,

Then, it would be considered, what the *Spiritual Government* is; and in what points it doth chiefly consist: which being first agreed upon, it would be further considered of your Wisdoms, whether this House may grant it to her Highness, or not? and whether her Highness be an apt Person to receive the same?

So by through examination of these parts, your Honours shall proceed in this matter groundedly, upon such sure knowledge, as not to be deceived by ignorance.

Now to the First Point, wherein I promised to examine, what matter of weight, danger, or inconvenience might be incurred, by this our forsaking, and flying from the Church of *Rome*, if there were no further matter therein, than the with-drawing our Obedience from the *Popes Person*, ( supposing, that he had declared himself to be a very Austere and Severe Father to us ) then the business were not of so great importance; as indeed it is, as will immediately here appear.

For, by relinquishing and forsaking the Church, or See of *Rome*, we must forsake and fly from all General Councils.

Secondly,

Secondly, From all Canonical and Ecclesiastical Laws of the Church of Christ.

Thirdly, From the Judgment of all other Christian Princes.

Fourthly, and Lastly, We must forsake and fly from the Holy Unity of Christ's Church; and so by leaping out of *Peter's* Ship, we hazard our selves to be overwhelmed in the waves of Schism, of Sects, and Divisions.

First, Touching the General Councils, I shall name unto you these Four: The *Nicene* Council, the *Constantinopolitan* Council, the *Ephesine*, and the *Chalcedon*: all which are approved by all Men.

Of these same Councils, Saint *Gregory* writeth in this wise; *Sicut enim Sancti Evangelii quatuor Libros, sic hæc quatuor Concilia*, *Nicenum*, *Constantinopolitanum*, *Ephesinum*, & *Chalcedonense*, *suscipere, ac venerari me fateor*: That is to say in English, 'I confess, I do receive, and reverence those Four General Councils, of *Nice*, *Constantinople*, &c. even as I do the Four Holy Evangelists.

At the *Nicene* Council, the first of the Four, the Bishops which were there Assembled, did write their Epistles to *Sylve-*

ster, then Bishop of Rome, That their Decrees then made, might be confirmed by his Authority.

At the Council kept at *Constantinople*, all the Bishops there, were obedient to *Damasus*, then Bishop of Rome: He, as chief in the Council, gave Sentence against the Hereticks, *Macedonius*, *Sabellius*, and *Eunomius*: which *Eunomius* was both an *Arrian*, and the first Author of that Heresie, That only Faith doth justifie. And here (by the way) it is much to be lamented, that we, the Inhabitants of this Realm are much more inclined to raise up the Errours and Sects of Ancient condemned Hereticks, than to follow the True, Approved, Doctrine of the most Catholick and Learned Fathers of Christ his Church.

At the *Epbesine* Council *Nestorius* the Heretick was condemned by *Celestine*, the Bishop of Rome, he being chief Judge there.

At the *Chalcedon* Council, all the Bishops there Assembled, did write their humble Submission unto *Leo*, then Bishop of Rome; wherein they did acknowledge him there to be their Chief Head: Six

Hun-

Hundred and Thirty Bishops of them.

Therefore to deny the See Apostolick, and its Authority, were to contemn and set at nought the Authority and Decrees of those noble Councils.

Secondly, We must forsake and fly from all Canonical and Ecclesiastical Laws of Christ his Church; whereunto we have already professed our Obedience at the Font, saying, *Credo Sanctam Ecclesiam Catholicam*; that is, *I believe the Holy Catholick Church*: which Article containeth, That we must receive the Doctrine, and Sacraments of the same Church, obey her Laws, and live according to the same; which Laws do depend wholly upon the Authority of the *See Apostolick*. And like as it is here openly professed by the Judges of the Realm, that the Laws agreed upon in the Higher and Lower Houses of this Honourable Parliament, be of small, or none effect, before the Royal Assent of the King, or Prince be given thereunto: Even so Ecclesiastical Laws made, cannot bind the Universal Church of Christ, without the Royal Assent, and Confirmation of the *See Apostolick*.

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Thirdly,

Thirdly, We must forsake and fly from the Judgment of all other Christian Princes, whether they be Protestant or Catholick Christians, when none of them do agree with these our Doings : King *Henry* the Eighth being the first that ever took upon him the Title of *Supremacy*.

And whereas it was of late, here in this House, said, by a Nobleman, That the Title of Supremacy is of right due to a King, for that he is a King; then it would follow, That *Herod* being a King, should be Supream Head of the Church at *Jerusalem*: and *Nero* the Emperor, Supream Head of the Church of Christ at *Rome*; they being both Infidels; and therefore no members of Christ his Church.

And if our Saviour Christ, at his departure from this World, should have left the *spiritual* Government of his Church in the hands of Emperors, and Kings, and not to have committed the same to his Apostles, how negligently then should he have left his Church!

It shall appear right well, by calling to mind, That the Emperor *Constantinus Magnus* was the First *Christian* Emperor, and was Baptized by *Sylvester*, Bishop of *Rome*,

Rome, about Three hundred years after the *Ascension of Christ Jesus*.

If by your Proposition, *Constantine*, the first Christian Emperor, was the *First Head*, and *Spiritual Governor* of Christ his Church, throughout his Empire; then it followeth, That our Saviour Christ, for the space of Three hundred years, unto the coming of this *Constantine*, left his Church (which he had so dearly bought by effusion of his most precious Blood) without any Head at all.

But how untrue the saying of this Nobleman was, it shall further appear by Example of *Ozias*, and also of King *David*. For King *Ozias* did take the *Censor* to do Incense to the Altar of God. The Priest *Azarias* did resist him, and expelled him out of the Temple, and said unto him, *Non est Officii tui, Ozia, ut adoleas Incensum Domino; sed est sacerdotum, & Filiorum Aaron: ad hujusmodi enim Officium consecrati*. That is to say, 'It is not thy Office, *Ozias*, to offer Incense to the Altar of God. But it is the Priests Office, and the Sons of *Aaron*; for they are Consecrated, and Anointed to that Office.

Now



Now I shall most humbly demand this question; When the Priest *Azarias* said to the King, *Non est Officii tui*; whether he said Truth, or not? If you answer, that he spake the Truth, then the King was not Supream Head of the Church of the *Jewes*. If you shall say, No: Why did God plague the King with Leprosie, and not the Priest?

The Priest, *Azarias*, in resisting the King, and thrusting him out of the Temple; in so doing, did the Priest play the faithful part of a Subject, or no? If you answer No; why then did God spare the Priest, and not spare the King? If you answer, Yea; then it is most manifest, *Ozias*, in that he was a King, could not be Supream Head of the Church.

And as touching the Example of King *David*, in bringing home the Ark of God from the Country of the *Philistians* to the City of *David*, what Supremacy, or Government of God's Ark, did King *David* there take upon him? Did he place himself amongst the Priests? or take upon him any Spiritual Function unto them appertaining? Did he approach neer unto the Ark? or yet presume to touch the same?

same? No doubtless. For he had seen before, *Ozia* stricken to death by the hand of God, for the like arrogance and presumption.

And therefore King *David* did go before the Ark of God with his Harp, making Melody; and placed himself amongst the Minstrels, and humbly did abase himself, (being a King) as to dance and leap before the Ark of God; like as his other Subjects did: insomuch, as his Queen *Michol*, King *saul's* Daughter, beholding and seeing this great Humility of King *David*, did disdain thereat. Whereunto King *David*, making answer, said, *Ludam, & vilior fiam, plus quam factus sum, &c.* That is, *I will dance, and abase my self, more than yet I have done; and abjecting my self in mine own eyes, I shall appear more glorious with those Handmaids, that you talk of. I will play here before my Lord; which hath chosen me, rather than thy Father's House.* And whereas Queen *Michol* was therefore plagued at God's hand, with perpetual Sterility and Barrenness, King *David* received great praise for his Humility.

Now may it please your Honours, to

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consider which of both these Kings Examples, shall be most convenient for your Wisdoms, to make the Queens Majesty to follow; whether the Example of proud *Ozia*; moving Her, by your persuasions, and Counsels, to take upon her Spiritual Government; and thereby: exposing her Soul to be plagued at the hand of God, as King *Ozia* was: or else to follow the Example of the good King *David*; which, in refusal of all Spiritual Government about the Ark of God, did humble himself, as I have declared unto you.

Whereunto our Sovereign Lady, the *Queens* Highness, of her own nature being well inclined; we may assure ourselves, to have of Her as Humble, as Virtuous, and as Godly a Mistress to Reign over us, as ever had *English* People here in this Realm: if that her Highness be not by your Flattery, and Dissimulation, seduced and beguiled.

Fourthly, and Lastly, We must forsake, and fly from the Holy Unity of Christ's Church: Seeing that *St. Cyprian*, that Holy Martyr, and great Clerk, doth say, that the Unity of the Church of Christ doth depend upon *Peter's Authority*,

ty, and his Successors. Therefore by leaping out of *Peter's Ship*, we must be overwhelmed with the Waves of Schisms, of Sects and Divisions: Because the same Holy Martyr, in his Third Epistle to *Cornelius*, testifieth, *That all Hereses, Sects, and Schisms, do spring only from hence, that men will not be obedient to the Head-Bishop of God.*

And how true this saying of *St. Cyprian* is, we may see it most apparent, to all men, that listeth to see, both by the Example of the *Germans*, and by us, the Inhabitants of this Realm of *England*.

And by this our forsaking, and flying from the Unity of the Church of *Rome*, this inconveniency amongst many, must consequently follow: That either we must grant the Church of *Rome* to be the True Church of God, or else a malignant Church. If you answer, that it is a true Church of God, where *Jesus Christ* is truly taught, and his Sacraments rightly administred; how can we disburthen our selves of our Forsaking, and Flying from that Church, which we do confess, and acknowledge to be of God? when with that Church,  
which

which is of God, we ought to be *One*, and not to admit of any *Separation*..

If you answer, the Church of *Rome* is not of God, but a Malignant Church; then it will follow, that we the Inhabitants of this Realm have not as yet received any Benefit of Christ; seeing we have received no Gospel, or other Doctrine, nor no other Sacraments, but what was sent unto us from the Church of *Rome*.

First, in King *Lucius* his days; at whose humble Epistle the Holy Martyr *Eleutherius*, then Bishop of *Rome*, did send into this Realm two Holy Monks, *Fugatius*, and *Damianus*; by whose Doctrine, and Preaching, we were first brought to the knowledg of the Faith of Jesus Christ, of his Holy Gospel, and his most Holy Sacraments.

Then Secondly, Holy St. *Gregory*, being Bishop of *Rome*, did send into this Realm two other Holy Monks St. *Austin*, called the Apostle of *England*, and *Milletus*, to receive the very self same Faith, that had been before planted here in this Realm, in the days of King *Lucius*.

Thirdly,

Thirdly, and last of all, *Paulus Ter-  
tius* being Bishop of *Rome*, did send hi-  
ther the Lord Cardinal *Pool* his Grace,  
(by Birth a Nobleman of this Land) his  
Legate, to restore us unto the same  
Faith which the Martyr, St. *Eleutheri-  
us* and St. *Gregory*, had Planted here  
many years before.

If therefore the Church of *Rome* be  
not of God, but a false and Malignant  
Church, then have we been deceived  
all this while; seeing the Gospel, the  
Doctrine, Faith, and Sacraments must  
be of the same nature, as that Church  
is, from whence it, and they came :  
and therefore in relinquishing, and for-  
saking that Church, the Inhabitants of  
this Realm shall be forced to seek further  
for another Gospel of Christ, other Do-  
ctrine, other Faith and Sacraments than we  
have hitherto received : which will breed  
such a Schism, and error in Faith, as was  
never in any Christian Realm. And there-  
fore of your Wisdoms, worthy of Consi-  
deration, and maturely to be pondered,  
and be provided for, before you pass this  
Act of *Supremacy*. Thus much touch-  
ing the First chief Point.

Now

Now to the Second Deliberation, wherein I promised to move your Honours, to consider, What this *Supremacy* is, which we go about, by virtue of this Act, to give unto the *Queen*; and wherein it doth consist; whether in *Spiritual* Government, or *Temporal*. But if *Spiritual*, (as these words in the Act do import, *Supream Head of the Church of England, immediately, and next unto God*;) Then it would be considered, in what Points this *Spiritual* Government doth consist? and the Points being well known, it would be considered, Whether this House hath *Authority* to grant them, and her Highness *Ability* to receive them.

And as concerning the Points, *wherein Spiritual Government doth consist*, I have, in reading the Gospel, and the whole course of Divinity thereupon (as to my Vocation belongeth) observed these Four, as chief amongst many others: whereof the first is, The Power to loose, and bind Sins; when our Saviour, in ordaining *Peter* to be Chief, and Head-Governor of his Church, said unto him, *Tibi dabo Claves Regni Cælorum, &c.* That is, *To thee will I give the Keyes of the*

*the Kingdom of Heaven, &c.* Now it would be considered by your Wisdoms, whether you have sufficient Authority to grant unto her Majesty this first Point of *Spiritual Government*; and to say unto Her, *Tibi dabimus, &c.* To Thee will we give the *Keyes of the Kingdom of Heaven*. If you say Yea; then do we require the sight of Warrant and Commission, by the Virtue of God's Word. And if you say No: then you may be well assured, and perswade your selves, that you have not sufficient Authority to make her Highness *Supream Head of the Church of Christ* here in this Realm.

The Second point of *Spiritual Government* is gathered out of these words of our Saviour Christ, spoken to St. Peter in the 20th Chapter of St. John's Gospel, *Pasce, --- & Pasce --- & Pasce*, That is, *Feed my Lambs, Feed my Lambs, Feed my sheep*, Now, whether your Honours have Authority by this Court of Parliament, to say unto our sovereign Lady, *Pasce, & Pasce, & Pasce, &c.* That is to say, *Feed you the Flock of Christ*; you must shew your Warrant and Commission for it. And



further it is evident, that her Majesty, being a Woman by Birth and Nature; is not qualified by God's word, to feed the Flock of Christ, appears most plainly by *St. Paul*, in this wise. *Taceant Mulieres in Ecclesiis, sicut & lex dicit. Let women be silent in the Church: for it is not lawful for them to speak, but to be in subjection, as the Law saith.* And it followeth in the same place. *Turpe est enim, Mulieres loqui in Ecclesia*, that is, for that it is not seemly for a Woman to speak in the Church. And in his second Epistle to *Timothy*, *Dominari in virum, sed esse silentes*; that is to say, I allow not that a Woman be a Teacher, or to be above her Husband, but to keep her self in silence. Therefore it appears likewise, as your Honors have not Authority to give her Highness this second point of *spiritual* Government, to Feed the Flock of Christ: so by *St. Paul's* Doctrine, her Highness may not intermeddle her self with the same. And therefore She cannot be *Supream head of the Church, here in England.*

The Third chief Point of *spiritual*  
Go.

Government is gathered out of those words of our Saviour Christ, spoken to St. Peter in the 22th Chapter of St. Luk's Gospel, *Ego rogavi pro Te, ut non deficiat fides Tua; & Tu aliquando conversus, confirma fratres Tuos.* That is, *I prayed for Thee, that thy Faith shall not fail; and thou being once converted, confirm thy Brethren,* and ratifie them in wholesome Doctrine, and Administration of the Sacraments; which are the holy Instruments of God, so instituted and ordained for our Sanctification; that without them his Grace is not to be received. But to preach, or to administer the Sacraments, a Woman may not be admitted to do; neither may she be *Supream* of Christ's Church.

The Fourth and last chief Point of *spiritual Government*, which I promised to Note unto you, doth consist in the *Excommunication*, and *spiritual Punishment* of all such, as shall approve themselves, not to be the obedient children of Christ's Church.

Of which Authority our Saviour Christ speaks in St. Matthew's Gospel, in the 18th Chapter, saying, 'If your  
U 2 'Brother

‘ Brother offending will not hear your  
 ‘ charitable admonition, whether secret-  
 ‘ ly at first, or yet before one, or two  
 ‘ Witnesſes, then we muſt complain of  
 ‘ him to the Church, and *If he will not*  
*hear the Church, let him be taken as an*  
*heathen or publican.*

So the Apoſtle did *Excommunicate* the notorious *Fornicator*, that was among the *Corinthians*; and by the Authority of his Apoſtleſhip: unto which Apoſtles, Chriſt aſcending into Heaven, did leave the whole *ſpiritual* Government of his Church, as it appeareth by thoſe plain words of *St. Paul*, in his *Epistle to the Ephesians*, Chap 4th ſaying, *Ipſe dedit Eccleſiæ ſuæ &c.* He hath given to his Church, ſome to be *Apoſtles*, ſome *Evangelists*, ſome *Pastors* and *Doctors*, for conſummation of the *Saints*, to the work of the *Ministry*, for edifying of the *Body of Chriſt*. But a woman, in the degrees of the Church, is not called to be an Apoſtle, nor Evangelist; nor to be a Paſtor (as much as to ſay, a ſhepherd,) nor a Doctor, or a Preacher. Therefore ſhe cannot be *Supream Head of Chriſt's Militant Church*

Church; nor yet of any part thereof. For this high Government God hath appointed only to the Bishops, and Pastors of his people; as *St. Paul* plainly witnesseth in these words, in the 20th Chapter of the *Acts of the Apostles*, saying, *Attendite vobis, & universo gregi. &c.* And thus much I have here said, right Honourable, and my very good Lords, against this Act of *Supremacy*, for the discharge of my poor Conscience, and for the Love, and Fear, and Dread, that I chiefly owe unto God, to my Sovereign Lord and Lady the Queens Majesties Highness, and to your Honours All. Where otherwise, without mature consideration of all these Premises, your Honours shall never be able to shew your faces before your enemies, in this matter; being so strange a spectacle and example in Christ's Church, as in this Realm is only to be found, and in no other Christian Realm.

Thus humbly beseeching your Honours, to take in good part, this my rude and plain speech, which here I have used, of much zeal and fervent good

will : And now I shall not trouble your Honors any longer. *Thus as to this Speech.*

But notwithstanding this Speech, or whatsoever else could be said against it, the Act passed, and this Supremacy was granted to the Queen.

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## CHAP. IV.

*A further Prosecution of the Settlement of this Change of Religion Established by Parliament, and of the Opposition of the Catholick Clergy against this strange Innovation.*

Dr. Heylyn, pag 108.



Ow for the better exercising, and enjoying the Jurisdiction thus acknowledged in the Crown, there was this Clause put into the Act,  
 ‘ That it should be lawful for the Queen  
 ‘ to give Power, to such as she thought  
 ‘ fit, to exercise all manner of Ecclesiastical

Real Jurisdiction, and to visit, reform,  
redress, order, correct and amend  
all kind of Errours, Heresies, Schisms,  
&c. With this *Proviso* notwithstanding,  
that nothing should from thence-  
forth be accounted *Herésie* but what  
was so adjudged in the holy Scripture,  
or in one of the four first General Coun-  
cils, or in any other National, or Provin-  
cial Council, determining according to  
the word of God; or finally which  
should be so adjudged in the time to  
come, by the Court of Parliament.

This was the first Foundation of the  
*High Commission Court*: and from hence  
issued that Commission, by which the  
Queens ministers proceeded in that visi-  
tation, in the first year of her Reign,  
for rectifying all such things as they  
found amiss.

There also passed another Act, for  
recommending and imposing the Book  
of Common-Prayer, and Administration  
of Sacraments, according to such Al-  
terations, and Corrections, as were made  
therein, by those that were appointed  
to reveiw it. In performance of which  
service, there was great care taken to ex-

punge out all such passages in it, as might give any Scandal or Offence to the Papists; or be urged by them, in excuse for their not coming to Church.

In the *Litany* first made and published by King *Henry* the 8th, and afterwards continued in the two *Liturgies* of King *Edward* the 6th there was a Prayer to be delivered from the *Tyranny, and all the detestable enormities of the Bishop of Rome*: which was thought fit to be left out, as giving matter of Scandal and dissatisfaction to all that party.

In the first *Liturgy* of King *Edward*, the Sacrament our of Lord's Body was delivered with this *Benediction*, that is to say, *The Body of our Lord Jesus Christ, which was given for the Preservation of thy Body and Soul to Life Everlasting. The Blood of our Lord Jesus Christ, &c.* Which being thought by *Calvin*, and his Disciples, to give some countenance to the Carnal presence of Christ in the Sacrament, (which passed by the name of *Transubstantiation* in the Schools of *Rome*) was altered in this Form into the  
second

second Liturgy ; that is to say, *Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by Faith, with Thanksgiving. Take and drink this, &c.*

But the Revisors of the Book, joyned both Forms together, lest under colour of rejecting a *carnal*, they might be thought also to deny a *real presence*, as was defended in the Writings of the ancient Fathers. Upon which ground they expunged also a *whole Rubrick* at the end of the *Communion Service* : by which it was declared, *That kneeling at the Communion was required for no other reason, then for a signification of the humble and grateful acknowledgement of the Benefits of Christ, given therein unto the worthy Receiver, and to avoid that Prophanation, and Disorder, which otherwise might have ensued : and not for giving any Adoration to the Sacramental Bread and Wine, there bodily received ; or in regard of any Real or Essential Presence of Christ's Body and Blood.* ( This *Rubrick* is again lately inserted. )

And to come up closer to those of the Church of *Rome*, it was ordered by the

Queens



**Q**ueens Injunctions, That the Sacramental Bread (which the Book required only to be made of the finest flower) should be made round, in the fashion of the Wafers, used in the time of *Queen Mary*.

She also ordered, That the Lord's Table should be placed where the Altar stood; and that the accustomed reverence should be made *at the Name of Jesus*: Musick retained in the Church, and all the other Festivals observed, with their several Eves.

By which compliances, and the expunging of the passages before mentioned, the Book was made more plausible: And that it might pass the better in both Houses, when it came to the Vote, it was thought requisite, That a Disputation should be held about some Points, which were most likely to be checked at.

Two Speeches were made against this Book in the House of Peers, by *Scot* and *Feckenham*; and one against the Queens

*This Speech you  
have formerly had  
at large.*

Supremacy, by the Archbishop of *York*: But they prevailed little in both Points by the power of their Eloquence.

In

In the Convocation, which accompanied this present Parliament, there was little done; because they despaired of doing any good to Themselves, or their Cause.

The chief thing they did, was a Declaration of their Judgments in some certain points: which at that time were conceived fit to be commended to the sight of the Parliament; that is to say,

First, That in the Sacrament of the Altar, by virtue of Christ's Assistance, after the words of Consecration are duly pronounced by the Priest, the Natural Body of Christ, conceived of the Virgin *Mary*, is *really present*, under the *species* of Bread and Wine. As also his Natural Blood.

Secondly, That after the Consecration, there remains not the Substance of Bread and Wine; nor any Substance, but the Substance of God and Man.

Thirdly, That the true Body of Christ, and his Blood, is offered for a Propitiatory Sacrifice for the Quick, and Dead.

Fourthly, That the Supream Power of Feeding, and Governing the Militant Church of Christ, and of Confirming  
their

their Brethren, is given to *Peter* the Apostle, and to his lawful Successors in the See Apostolick, as unto the Vicars of Christ.

Fifthly, That the Authority to handle and define such things, as belong to Faith, the Sacraments, and Ecclesiastical Discipline, hath hitherto ever belonged, and only ought to belong unto the Pastors of the Church, whom the Holy Spirit hath placed in the Church; and not unto Laymen.

These Articles they caused to be Engrossed; and so commended them to the Care and Consideration of the Higher House; presented by *Boner*, to the hands of the Lord Keeper *Bacon*: by whom they were candidly received.

But, they prevailed no further with the Queen, or House of Peers, when imparted to them, then that (possibly) they might help forwards the afore-mentioned Disputation.

It was on the Four and twenty of *June*, that the Publick Liturgy was to be officiated in all the Churches of the Kingdom. In the performance of which service, the Bishops giving no encouragement;

ment; and many of the Clergy being backward in it, it was thought fit, to put them to a Final *Test*; and either to bring them to Conformity, or to bestow their Places and Preferments, on more tractable Persons.

The Bishops, at that time, were reduced into a narrower number, than at any other time before; there being no more than Fifteen of that sacred order left alive.

These, being called by certain of the Lords of the Council, were required to take the Oath of *Supremacy*. *Kitchin*, of *Landaff*, only takes it: who having formerly submitted to every Change, resolved to shew himself no *Changling*, in not conforming to the pleasures of the Higher Powers.

By all the rest it was refused.

Whereupon they were deprived of their Bishopricks. The Bishops being thus put out, the Oath is tendred next to the Deans, and Chapters; and lastly, to the rural Clergy. Thus *Dr. Heylyn*.

It is here to be noted, That during the fore-mentioned *Convocation*, there came from both the Universities, a Writing,  
signed

signed by a publick Notary; by which they both signified their concurrence to the aforesaid Articles, only with a little alteration of the last.

But these Declarations, and Protestations of the whole Representative *Clergy*, and *Universities*, were not like to signify much; since a Change of Religion was absolutely resolved on.

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# CHAP. V.

*Of an Ignorant and Illiterate Clergy, and a medley of Calvinists, introduced, to Govern this New Church; and of some other particulars, concerning the Settlement of it.*

Dr. Heylyn, pag. 115.



BY the Deprivations of these Persons, and the death of so many in the last years sickness, there was not to be found a sufficient number of Learned men to supply the Cures: which filled

filled the Church with an Ignorant, and Illiterate *Clergy*: whose Learning went no further than the Liturgy, or the Book of *Homilies*; but otherwise conformable (which was no small felicity) to the rules of the Church. And on the other side, many were raised to great preferments, who having spent their time of Exile in such Forreign Churches, as followed the Platform of *Geneva*, returned so disaffected to Episcopal Government, and unto the Rites and Ceremonies, here by Law established, as not long after filled the Church with most sad disorders; not only to the breaking of the Bond of Peace, but likewise to the extinguishing the Spirit of Unity. And not to speak of private Opinions, nothing was more considered in them, then their zeal against Popery.

On which account, we find the Queens Professor at *Oxford*, to pass amongst the *Non-conformists*, though some-what more moderate than the rest: and *Cartwright* at *Cambridge*, to prove an unextinguished Fire-brand to the Church of *England*: *Whittington*, the chief Ring-leader of the *Frankfort-Schismatics*, preferred unto the

the Deanery of *Durham* : from thence encouraging *Knox* and *Goodman*, in setting up Presbytery, and Sedition in the Kirk of *Scotland*. *Sampson* advanced to the Deanery of *Christ's-Church* ; and within a few years after, turned out again for an incorrigible *Non-conformist*. *Hardiman*, one of the first Twelve Prebends of the Church of *Westminster*, deprived soon after for throwing down the Altar, and defacing the Vestments of the Church.

The *Pope*, being informed of these proceedings, labours to persuade the Queen from going on with these Alterations in Religion. But that not succeeding, She sent out, by the Advice of her Council, a certain Body of *Injunctions* ; the same in effect with those, which had been published in the First of King *Edward* ; but more accommodated to the temper of the present time.

Nothing more singular in them, then the severe course taken about Ministers Marriages. But this was long since worn out of use, and not much observed when it first came out : As if it had been published, only in way of Caution, to make  
the

the Clergy-men more wary in the choice of their Wives, rather then with any purpose of pursuing it to an Execution.

Concerning the Position of the Holy Table, it was ordered thus by these Injunctions, *viz.* That no Altar should be taken down but by over-sight of the Curate of the Church, or the Church-wardens, or one of them at least; wherein no riotous or disordered manners was to be used. And that the Holy Table, in every Church should be decently made, and set in the place where the Altar stood, and there commonly covered, as thereto belonged, and as should be appointed by the Visitors: and so to stand, saving when the Communion of the Sacrament was to be Administred: at which time the same should be placed within the Quire, or Chancel; as whereby the Minister might be more conveniently heard of the Communicants, in his Prayer and Administration; and the Communicants also more conveniently, and in more number, Communicate with the said Minister. And after the Communion done,

X

from



from time to time, the said Table to be placed where it stood before.

By these *Injunctions* she made way for her visitation, regulated by the Book of Articles. By which Articles, all Images were removed out of the Church, and all the Roods, and other Images, which had been taken out of the Churches, were burnt in St. Paul's Church-yard, *Cheapside*, and other places of the City. And in some places, the *Copes*, *Vestments*, *Altar-cloths*, *Books*, *Sepulchers* and *Rood-losts* were burnt altogether. Thus far Dr. Heylyn, concerning the first progress of this Change of Religion established by Parliament.

*A short Note concluding the Occurrences of this year.*

I Will end the Occurrences of this year, with the Relation of a new and strange *Obsequy*, performed for Henry the 2d. King of France

*Howes upon Stow, pag 639.*

A solemn *Obsequy* was kept in Paul's Church at London, for Henry the second, King of France. This

This *Obsequy* was kept very solemnly, with a rich Hearse; but without any *Lights*: the Bishops of *Canterbury*, *Chester* and *Hereford*, executing the *Dirge* of the *Even* song in English; they sitting in the Bishop of *London's* Seat, in the upper *Quire*, in *Surplices*, with *Doctors Hoods* about their shoulders.

The next day, after the Sermon, Six of the Lords, Mourners, received the *Communion* with the Bishops: who were in *Copes* upon their *Surplices*, only at the ministrations of the Communion.

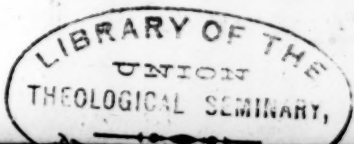
Howes in the same Page.

The Second of *October*, in the Afternoon, and the next day in the Forenoon, a solemn *Obsequy* was held in *St. Paul's Church* in *London*, for *Ferdinand* the late Emperor departed. Thus Howes.

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CHAP.



## CHAP. VI.

*Of the great Havock this Queen made  
of Bishopricks, although She re-  
tained Episcopal Government.*

*Anno Reg. Eliz. 2.*

*Dr. Heylyn, pag. 120.*



**I**N the Second year of Her  
Reign, some dayes after the  
Deprivation of the former  
Bishops, She Elected other  
Bishops, to satisfie the world  
that She intended to pre-  
serve Episcopal Government.

But why this was deferred so long, may  
be a question. Some think it was, That  
She might satisfie her self, by putting the  
Church into a posture by her Visitation,  
before she passed it over to the care of the  
Bishops. Others conceive, That she was  
so enamoured with the Power and Title  
of *Supream Governesse*, that she could not  
de-

deny Her self the contentment in the exercise of it, which the present Interval afforded. And it is possible enough, that both, or either of these Considerations might have some influence upon Her. But the main cause for keeping the Episcopal Sees in so long a vacancy, must be found elsewhere.

An Act had passed in the late Parliament ( *Anno Regn. Eliz. 1.* ) which never had the confidence to appear in Print : in the Preamble whereof it was declared, That by the Dissolution of Religious Houses, many Impropriations, Tythes, and portions of Tythes, had been invested in the Crown, which the Queen could not well dismember from it, in regard of the present low condition, in which she found the Crown at her coming to it : and thereupon it was Enacted, That in the vacancy of any Archbishoprick, or Bishoprick, it should be lawful for the Queen to issue out a Commission under the great Seal, for taking a Survey of all Castles, Mannors, Lands, Tenements, and all other Hereditaments, to the said Episcopal Sees belonging ; and upon the return of such Survey, to take into Her

hands any of the said Castles, Mannors, Lands, Tenements, &c. as to Her seemed good, giving to the said Archbishops, and Bishops, as much *Annual* Rents, to be raised upon Improvements, Tythes, and portions of Tythes, as the said Castles, Mannors, Lands, &c. did amount unto: the Church-Lands certified according to the ancient Rents, without consideration of the Casualties, or other Perquisites of the Court, which belonged to them: the retribution made in Pensions, Tythes, and portions of Tythes, extended to the utmost value, from which no other profit was to be expected, than the Rent it self: which Act being not to take effect till the end of the Parliament, the Interval (between the end of that Parliament, the deprivation of the old Bishops, and the Consecration of the new) was to be taken up in the execution of such Surveyes, and making such Advantages of them, as most redounded to the profit of the Queen, and her Courtiers. Upon which ground, as all the Bishop Sees were so long kept vacant, before any one of them was filled; so in the following times, they were kept void, one after another, as occasion served, till

till the best Flowers in the Garden of the Church, had been culled out of it.

There was another Clause in the said Statutes, by which the patrimony of the Church was as much Dilapidated, even after the restoring of the Bishops, as it was in the times of vacancy. For by that Clause, all Bishops were restrained from making any Grants of their Farms and Mannors for more than One and Twenty years, or Three Lives at the most, except it were to the Queen, her Heirs, and Successors: and under that pretence, they might be granted to any of Her hungry Courtiers in Fee-farm, or for a Lease of Fourscore and Nineteen years, as it pleased the parties. By which means *Crediton* was dismembred from the Sea of *Excester*; and the goodly Mannor of *Sherbourn* from that of *Salisbury*. Many fair Mannors were likewise Alienated for ever, from the rich Sees of *Winchester*, *Ely*, and indeed what not? Moreover, when the rest of the Episcopal Sees were supplied with new Bishops; yet *Tork* and *Winchester* were not so soon provided, That they might afford on *Michaelmas*-Rent more to the Queens Exchequer, before

the Lord Treasurer could give way to a new Incumbent.

But notwithstanding this great Havock that was made of the Bishopricks, yet Episcopacy was now settled, with the retaining of many Rites and Ceremonies belonging to *Catholick Religion*: whereof one was, That she had caused a Massy Crucifix of Silver to be placed upon the midst of the Altar, in her Chappel. But this so displeased Sir *Francis Knolls*, the *Queens* neer Kinsman, by the *Caries*, (a great Zelot for the Reformation) that he caused it to be broken in pieces.

There was at this time a Sermon preached in defence of the *Real Presence*: for which the Queen openly gave the Preacher Thanks for his Pains and Piety. Thus Dr. Heylyn.

But it is here to be noted, *That in the Beginning of Her Reign, out of scruple of Conscience, she did forbid the Elevation of the Sacrament: so that although Christ were acknowledged to be really present, yet he was not to be Adored. I could not omit to take notice of this contradiction.*

## CHAP. VII.

*Of the Disturbance the Presbyterians gave to the Settling of this New Church; and of a Rebellion in Scotland, and the Death of the Queen of Scots.*

Dr. Heylyn, pag. 124.

**T**He Queen having thus regulated, and settled Ecclesiastical Affairs; the same settlement might have longer continued, had not Her Order been confounded, and her Peace disturbed by some *factious Spirits*; who having had their wills at *Frankfort*, or otherwise Ruling the *Presbytery*, when they were at *Geneva*, thought to have carried all before them, with the like facility, when they were in *England*.

But leaving them, and their designs, to some other time, we must next look upon



on the Aid, which the *Queen* sent to those of the Reformed Religion in *Scotland*, (but carried under the pretence of dislodging such *French* Forces as were Garrison'd there.) Such of the *Scots* as desired a Reformation of Religion, taking advantage by the *Queens* absence, the easiness of the *Earl of Arrau*, and want of Power in the *Queen-Regent* to suppress their practices, had put themselves into a Body; headed by some of the Nobility, they take unto themselves the Name of the *Congregation*, managing their own Affairs apart from the rest of the Kingdom. The principal Leaders of the *Party*, well followed by the Common People, puts themselves into *Perth*, and there begin to stand upon higher terms than before they did. The news whereof occasioneth *Knox* to leave his Sanctuary in *Geneva*, and joyn himself unto the Lords of the *Congregation*.

At *Perth* he goes into the Pulpit, and falls so bitterly on Images, that the people (in a popular fury) deface all the Images in that Church, and presently demolish all the Religious Houses within that City. Those of *Couper* (hearing of it.) forth-  
with

with destroy all the Images, and pull down the Altars in that Church also. Preaching at *Craile*, he enveighed sharply against the *Queen-Regent*, and vehemently stirred up the people to joyn together for the expulsion of the *French*: which drew after it the like destruction of all Altars, and Images, as was made before at *Perth*, and *Couper*.

The like followed on his preaching at *St. Andrews* also; the Religious Houses being pulled down, as well as the Images, and laid so flat, that there was nothing left in the form of a building. Inflamed by the same Fire brand, they burned down the rich Monastery of *Schone*, and ruined that of *Cambus-braneth*, demolished all the Altars, Images, and Convents of Religious persons in *Sterling*, *Lithgow*, *Glasgough*, *Edenburgh*, making themselves masters of the last, and putting up their own Preachers into all the Pulpits of the City, not suffering the *Queen-Regent* to have the use of One Church only for her Devotions.

Nor staid they here, but being carried on by the same ill Spirit, they pass an Act amongst themselves, for Depriving the

*Queen-*

*Queen-Regent* of all Place and Power in in the Publick Government: concerning which the Oracle being first consulted, returned this answer, sufficiently ambiguous, as all Oracles are, that is to say, *That the iniquity of the Queen-Regent ought not to with-draw their hearts from the Obedience due to their Sovereigns: nor did he wish any such sentence to be pronounced against her; but when she should change her course, and submit her self to good counsel, there should place be left unto her, of regress to the same Honours, from which, for good causes, she ought to be deprived.*

This Act is intimated to the *Queen-Regent*; who ordered her business so well, that they were quickly brought to great extremity; and had been soon suppressed, but for the Succors they received from *England*. Thus *Dr. Heylyn*.

*This Rebellion is thus delivered by  
Sir Rich. Baker.*

Page 475.

**I**T happened, that there was a Reformation begun in *Scotland*: But was indeed an Encroachment upon the Princes Authority. For at the preaching of *Knox*, and other head-strong Ministers, not only

ly great Outrages were committed in Churches, but it was likewise put into the heads of the Nobility, That it pertained to them, of their own Authority, to take away Idolatry; and by force to reduce the Prince to the prescript of the Laws.

Whereupon there was presently a banding of the Lords of *Scotland*, against the Queen-Dowager, Regent of the Countrey; and *England* fomenting, and supporting the Rebellion, the Queen was at last worsted, and forced to fly into *England*: where, contrary to promise of *being friendly received* by Queen Elizabeth, she was kept Eighteen years in prison, and afterwards beheaded.

The order of whose Death, and Execution, was as follows.

The sentence of *Condemnation* being pronounced against her, some Earles were sent to *Fotheringham*, where She was kept prisoner. These, together with Sir *Amias Paulet*, and Sir *Drue Drury*, with whom she was then in custody, go to the Queen, and reading their Commission, signify the cause of their coming, and in a few words admonish her to prepare her self

self for death: for that she must die the next day: whereunto, without any change of her countenance, or passion of mind, she made answer, *I had not thought that my sister the Queen, would have consented to my death; who am not subject to your Laws. But since it is her pleasure, death shall be to me most welcome.*

Then she requests, that she might confer with her *Confessor*, and *Melvyn* her Steward: but the first would not be granted her. The Bishop, or Dean of *Peterborough* they offered her; but them she refused.

The Earls being departed from her, she gave order that Supper should be hastned; where she eat, (as she used to do), *sobberly* and *sparingly*: and perceiving her men and women-servants, to lament and weep, she comforted them, and bid them rejoyce rather, that she was now to depart out of a world of misery.

After Supper, she looks over her *Will*, reads the *Inventory* of her *Goods*, and *Jewels*; and writ their Names severally, to whom she gave any of them.

At her wonted hour she went to bed; and after a few hours sleep, awaking, spent

spent the rest of the night in her devotion. And now the Fatal day being come, she gets up, and makes her ready in her best Apparel; and then betook her self to her closet, to Almighty God, imploring his Assistance with deep sighs, and groans: until *Thomas Andrews*, Sheriff of the County, gave notice, that it was time to come forth. And then with a *Princely Majesty*, and cheerful countenance, she came out, her head covered with a linnen vail, and carrying an Ivory-Crucifix in her hand.

In the Gallery the Earls met her, and the other Gentlemen: where *Melvyn*, her Servant, upon his knees, deplored his own Fortune, that he should be the Messenger to carry this sad news into *Scotland*: whom she comforted, saying, *Do not lament, Melvyn, you shall, by and by, see Mary Stuart, freed from all her cares.*

Then turning her self to the Earls, she requested, that her Servants might stand by at her death: which the Earl of *Kent* was very loath to grant, for fear of Superstition: to whom she said, *Fear nothing: these desire only to give me my last farewell: and I know, the Queen, my Sister, would*  
not

*not refuse me so small a request.*

After this, the two Earls leading the way, with the Sheriff of the County, she came to the Scaffold; which was set up at the upper end of the Hall, where was a Chair, a Cushion, and a Block, all covered with Mourning.

Then she, falling upon her knees, and holding up the *Crucifix* in both her hands, prayed with her Servants out of the office of our Lady.

Prayers being ended, she kissed the *Crucifix*; and signing her self with the sign of the Cross, she said, *As thy Arms, O Christ, were stretched forth upon the Cross; so embrace me with the open Arms of thy Mercy.* And then the Executioner asking her pardon, she forgave him. And now, her Women helping off her outward Garments, and breaking forth into shrieks, and cries, she kissed them, signed them with the Cross, and willed them to leave lamenting; for now an end of her Sorrows was at hand. And then shadowing her face with a linnen cloth, and lying down on the Block, she repeated the Psalm, *In Te, Domine, Speravi: non confundar in eternum.* At which words, she stretching

stretching forth her body, her head, at two blows, was taken off.

This end had *Mary, Queen of Scots*, in the Forty Sixth year of her Age; and of her imprisonment, in *England*, the Eighteenth. A Lady so compleat in all excellent parts of Body and mind, that it must needs have made her a happy Woman, if she had not been a *Queen*; and (perhaps) a happy *Queen* too, if she had not been Heir to the Crown of *England*. Thus *Baker*.

*I will insert here one Passage more concerning this Queen; which hath been omitted in the order of this story.*

*Dt. Heylyn, pag. 160.*

Certain of the Queens Servants, being assembled for their Devotions, in the Chappel Royal of the Palace of *Holyrood House*, in *Edenburgh*, the doors were broken open, some of the company haled to the next Prison, and the rest dispersed: the Priest escaping with much difficulty by a private passage.

The *Queen* was then absent in the North; but questioned *Knox* at her return, as the cause of the uproar. By which *Expostulation* she got nothing  
Y.
from



from that fiery Spirit, but neglect, and scorn. *Thus Dr. Heylyn, concerning this barbarous action.*

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## CHAP. VIII.

*A short Relation concerning the Affairs of Ireland, as to Religion; And how the Huguenots in France betrayed the English.*

*Dr. Heylyn, pag. 128.*



WE shall find the *Queen* there as active in advancing the Reformation, as she had been in either of the other Kingdoms. King *Henry* had first broke the Ice, by taking to himself the Title of Supream Head on Earth of the Church of *Ireland*; exterminating the *Popes* Authority, and suppressing all the Monasteries, and Religious Houses.

In matters of Doctrine, and Forms of Worship, as there was nothing done by him, so neither much endeavoured in the  
time

time of King *Edward* the Sixth : it being thought ( perhaps ) unsafe, to provoke that people, in the King's Minority, considering with how many troubles he was elsewhere exercised. If any thing were done therein, it was rather done by toleration, then command. But Queen *Elizabeth*, having settled her Affairs in *England*, and undertaken the protection of the *Scots*, conceived her self obliged in point of Piety, to promote the Reformation in that Kingdom likewise. A Parliament is therefore held ; where pass'd an Act, restoring to the Crown the Jurisdiction over all Ecclesiastical persons. By which Statute were established both the *Oath of Supremacy* and the *High Commission*, as before in *England*.

There also pass'd an Act for the *Uniformity* of *Common-Prayer*, with permission of saying the same in *Latine*, where the Minister had not the knowledge of the *English Tongue*. But for translating it into *Irish*, ( as it was afterwards done into *Welsh* ) there was no care taken. The people are required by that Statute, under several penalties, to frequent their Churches, and to be frequent at the reading of

Y 2 the

the *English Liturgy*, which they understand no more, than they do the *Mass*. By which means the *Irish* were not only kept in continual ignorance, as to the Doctrines and Devotions of the Church of *England*; but we have likewise furnished the *Papist* with an excellent Argument against ourselves, for having the Divine Service celebrated in such a language as the people do not understand.

There also pass'd another Statute for restoring to the Crown the First Fruits, and Twenty parts of all Ecclesiastical promotions; as also of all Impropriated Parsonages; of which there are more in number, than those Rectories, which have Cure of Souls. The like Act passed for the Restitution of all Lands belonging to the Knights of *St. John of Jerusalem*, with the Annulling of all Leases, and other Grants, made by the late Lord *Prior* of the same.

The Bishops of *Ireland*, finding how things went in *England*, and knowing, that the like Alteration would ensue amongst themselves, resolved to make such use of the present times, as to enrich their Friends and Kindred, by the spoyle of  
their

their Churches. To which end they so dissipated the Revenues of their several Bishopricks, by long Leases, Fee-farms, and plain Alienations: That to some of their Sees, they left no more then a Rent of Five Marks *Per Annum*: To others, a bare yearly Rent of Forty shillings, to the high displeasure of God, the reproach of Religion, and the perpetual ignominy of themselves, for that horrible Sacrilege. *Thus Dr. Heylyn, concerning Ireland.*

*How the English were betrayed by the Hugonots.*

*Dr. Heylyn, pag. 161.*

A Peace being concluded betwixt the King and the *Hugonots*, they betrayed the *English*, whom they had brought into the Country; and joyned their Forces with the rest, to drive them out of *Newhaven*, a Town besieged; where the Pestilence had gotten amongst them, and raged so terribly, that the Living were scarce able to bury the Dead. And to compleat the misery of the besieged, the Prince of *Conde*, and the Duke of *Montpensier*, (who had been the Heads of the *Hugonot* party) shewed themselves o-

penly amongst the rest, in the Camp of the Enemies: whereupon they were necessitated to yield.

This might be looked upon, as an Argument of God's displeasure on this Nation, for giving Aid unto the Rebels of a Christian Prince, masked with the vizard of Religion. And for a further punishment of this Action, the Plague, brought out of *France* by the Garrison Souldiers of *Nembaven*, had so dispersed it self, and made such a desolation, in many parts of the Realm, that it swept away above Twenty Thousand in the City of *London*. Thus Dr. Heylyn.

*And thus far, as to these particular Relations of other Countries.*

*We will now prosecute our story of England.*

## CHAP. IX.

*A Word concerning the then Pope's Letter to the Queen ; with a long Relation concerning the Presbyterians.*

Dr. Heylyn, pag. 131.



WE find the new Bishops in *England* very high, and resolute, in opposing the Church of *Rome*. Whereof the then *Pope*, being informed, directs unto the *Queen* an affectionate Letter, calling Her his *Dearest Daughter* ; and declaring unto Her, how sollicitous he was for her Salvation, and the prosperity of her People : which he told Her, was not to be found by wadding out of the Communion of the *Catholick Church* : unto which he again invites Her, with much Christian meekness. But the *Queen* had set up her Resolution, to go forward with the Change. Wherefore all was lost labour. Y 4 But

But all this while, there was no care taken to suppress the practices of the *Calvinists*, who secretly endeavoured to subvert the English Liturgy. For whilst the Prelates of the Church of *England* bent all their forces towards the confuting of the Papists, another Enemy appeared; which seemed not openly to aim at the Churches Doctrine, but quatrelled rather at some Rites, and Extrinsecals of it. Their purpose was to take in the Outworks of Religion first, before they levelled their Artillery at the Fort it self.

The Schismatics of *Frankfort* had no sooner heard of *Queen Maries* Death, but they make what haste they could for *England*, in hope of fishing better for themselves, in a troubled water, than a quiet: followed not long after by the Brethren of the Separation; which retired from thence to *Geneva*; who, having left some few behind, to compleat their Notes upon the Bible, and to make up so many of the Psalms in English Meter, as had been left unfinished by *Hopkins*, hastned as fast homewards as the others. But notwithstanding all their haste, they came not time enough to effect their purposes,

poses, either in reference to the Liturgy, or Episcopal Government; in which the Queen was so resolved, that they were not able to prevail in either project.

It grieved them at the heart, that their own prayers might not be made the rule of Worship in their Congregations, and that they might not Lord it here in their several Parishes, as *Calvin* did at *Geneva*.

Some friends they had about the Queen, and *Calvin* was resolved to make use of all his Power, and Credit, both with her and *Cecill*, (as appears by his Letters unto both) to advance their ends: and he was seconded therein by *Peter Martyr*; who thought his Interest in *England* to be greater then *Calvin's*; though his name was not so eminent in other places. But the Queen had fixed her self, on her resolution, of keeping up some outward Splendor of a Church. When therefore they saw the Liturgy imposed by Act of Parliament, and Episcopal Sees supplied with Bishops, nothing seemed more convenient to them, then to revive the quarrels raised in King *Edward's* time, against Caps and Surplices, and such particu-



particulars, as had been then questioned in the publick Liturgy.

And herein they were seconded ( as before in King *Edward's* time ) by the same *Peter Martyr*, as appears by his Letters to a Nameless friend. To which he added ( in another of his Letters to the same friend also ) his dislike of the same, and other Points proposed unto him : as touching the Cap, the Episcopal Habit, the Patrimony of the Church, the manner of proceeding to be held against Papists, the Perambulation used in Rogation-week ; with many other such Points, in which his judgment was desired.

But these Helps being too far off, and not to be consulted upon all occasions, without a greater loss of time, then would consist with the impatience of their desires, they fell upon another project, more to their purpose, then the decrying of the Liturgy, or the quarrels about the Cap, and Vestments.

*Grindal*, the new Bishop of *London*, was known to have a great respect for *Calvin* : the business therefore was so ordered, that by *Calvin's* Letters to *Grindal*, and the friends they had about the

*Queen,*

*Queen*, way was given to such of the *French Nation*, as had repaired hither, to enjoy the Freedom of their own Religion, and to have a Church unto themselves. They could not but remember those many advantages, which *John à Lasco*, and his Church of Strangers, afforded to the *Zuinglian* Gospellers, in the Reign of King *Edward* the Sixth: and they despaired not of the like, or greater, if a *French* Church were settled upon *Calvin's* Principals, in some part of *London*. Now a Church being granted them, we must not wonder, if we find dangerous consequences to ensue upon it. For what else is the setting up of a *Presbytery*, in a Church Founded and Established by the Rules of *Episcopacy*, then the Erecting of a *Common-wealth* in the midst of a *Monarchy*? Which *Calvin* well knew, and thereupon gave *Grindal* thanks for his favour in it: of whom they afterwards served themselves upon all occasions. Upon the news of which success, divers, both *French* and *Dutch*, repaired into *England*, planting themselves in the Sea-towns, and openly professing the Reformed Religion; under which covert they disguised their several

veral Heterodoxies, and blasphemous Dotages; some of them proving to be Anabaptists; others infected with unsound Opinions, of as ill a nature; but all endeavouring to disperse their Heretical Doctrines, and to empoysen the People, amongst whom they lived, to encrease their Sects.

And although a *Proclamation* was set out for their Banishment, yet many of them lurked in *England*, without fear of discovery; especially after the Erecting of so many *French* and *Dutch* Churches, in the Maritime parts; which they infected with some of their phrenzies, as at this time they had *London*: and occasioned such Disputes amongst them upon that account, that *Peter Martyr* was necessitated to enterpose himself, for the composing those Heats and Differences, which had grown amongst them.

There was likewise, at the same time, another *Proclamation* published, to hinder and stop a certain Abuse, which was this, The Queen, having given Command, by her *Injunctions*, in the year foregoing, for destroying, and taking away all Shrines, and Coverings of Shrines, all  
Tables,

Tables, Candlesticks, Trindals, and Rolls of Wax ; together, with all Pictures, Paintings, &c. so that there was to remain no memory of the same, either in the Walls, Glass-windows, or else-where, whether it were in Churches, or private Houses ; it is said, that they proceeded, in the Execution of this, even to the breaking down all Coats of Arms, to the tearing off of all the Brass of the Tombs and Monuments of the Dead. And being given to understand, that Bells were blessed in time of *Popery*, and that even the Churches themselves had been abused to Superstition and Idolatry, their Zeal transported them to sell the Bells, to turn the Steeples into Dove-coats, and to rob the Churches of those sheets of Lead, with which they were covered. *Thus Dr. Heylyn, concerning these confusions.*

*There remains nothing more of this year, but this short Note, concerning Westminster.*

Dr. Heylyn, pag. 136.

In the space of Twenty years, it had been changed from an Abbey, to a Deanry ; from a Deanry, to a See Episcopal ; and from that, reduced again to a Deanry ;  
and

and likewise once more to the state of an Abbey; and lastly, by Queen *Elizabeth*, (having first pleased her self in the choice of some of the best Lands belonging to it, & confirmed the rest upon the Church) it was to be called, *The Collegiate Church of St. Peter's in Westminster*. Thus Heylyn. *I will add here one short Note more (although it belongs not to this year) concerning the Bishoprick of Oxford.*

Dr. Heylyn, pag. 156.

This Bishoprick was only supplied with a Bishop for Three years, in the space of Forty Six years: The Jurisdiction of it was managed by the Archbishop of *Canterbury*, and the Revenues of it remained in the hands of the Earl of *Leicester*; and after his decease, of the Earl of *Essex*: by whom the Lands thereof were so spoiled, and wasted, that they left nothing to the last Bishops, but Improvements. By means of which havock and destruction, all the Five Bishopricks Erected by King *Henry* the Eighth, were so impoverished, and destroyed, that the new Bishops were constrained to require a Benevolence of the Clergy, at their first coming to them. Thus Dr. Heylyn,  
con-

concerning this Bishoprick, and the other  
Four founded out of Abbey-Lands.

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## CHAP. X.

Some particular Passages concerning  
Bishopricks; with other short Pas-  
sages concerning other things.

Anno Reg. Eliz. 3.

Dr. Helyn, pag. 140.

**I**N the beginning of this year  
were filled up all such Epif-  
copal Sees, as were vacant.  
There was one *Scambler*,  
made Bishop of *Peterborough*.  
But during the vacancy thereof, Sir *Wil-*  
*liam Cecill* possessed himself of the Man-  
nors in *Soak*, which belonged unto it.

And for *Scambler's* readines to con-  
firm the same Mannors to him, he prefer-  
red him to the See of *Norwich*.

*Dr. Thomas Young*, Bishop of *St. Davids*,  
was translated to the See of *Tork*: which  
was

was done in an unlucky hour to that City. For scarce was he settled in that See, when he pulled down the Goodly Hall, and the greatest part of the Episcopal Palace in the City of *York*; which had been built with so much care and cost by one of his Predecessors, in the year 1090: Whether it were for Covetousness to make Money of the Materials of it, or out of sordidness, to avoid the charge of Hospitality, let them guess that will.

But neither the filling up of those vacant Sees, nor the *Queens Proclamation* for the Banishing of Sectaries, could free the Land from those dangerous Inmates, or preserve the Church from the Contagion of their poysonous Doctrines.

*A short Note, concerning St. Paul's Church.*

*Dr. Heylyn, in the same page.*

The *Zuinglian* Gospellers, or those of the *Genevian* party, rejoyced much, at a most lamentable accident, which hapned to the Cathedral Church of *St. Paul*, on the Fourth of *June*: on which day a fearful Fire first shewed it self, neer the top of the Steeple; and from thence burnt down the Spire to the Stone-work, and Bells;

Bells; and raged so terribly, that within the space of Four hours, the Timber and Lead of the whole Church, and whatsoever else was combustible in it, were burnt and consumed. Now when men began to cast about, to find out, what might be the occasion of this misfortune: the generality of the *Zuinglian*, or *Genevian* party, affirmed it to be a just Judgment of God upon an old Idolatrous Fabrick, not thoroughly Reformed, and purged from its Superstitions: and would have been content, that all other Cathedrals in the Kingdom had been so destroyed.

*The Emperor's Zeal.*

Dr. Heylyn, pag. 142.

The Emperor *Ferdinand*, being informed of these Confusions of Religion in *England*, perswaded the Queen, by his Letters, to return to the old Religion, and not to relinquish the *Communion* of so many Catholick Kings, and Princes, and her own Ancestors also, nor to prefer Her singular judgment, and the judgment of a few private Persons, and those not of the most Learned neither, before the Judgment and Determination of the Church of Christ. And that, if She were resolved to persist



in her own Opinion, at least, that She would deal favourably with so many Reverend and Religious Prelates, as She kept in Prison, and that meerly for adhering unto that Religion which himself professed. And finally, he entreats her most earnestly, That she would set apart some Churches to the use of the Catholicks, where they might freely exercise their Religion.

*A Nuncio sent to the Queen.*

Dr. Heylin, in the same page.

Pope Pius, also sent his *Nuncio* to the Queen, with whom he conceived himself to stand upon terms of Amity. It had been much laboured by the *Guises*, and *Spanish*-faction, to divert him from it, by telling him, That it would be an undervaluing of his *Power*, and *Person*, to send a *Nuncio* into *England*, or to any other Princes of the same Persuasions, who openly professed a Separation from the Church of *Rome*. To which he made this prudent and pious answer, *That he would humble himself, even to Heresie it self: in regard whatsoever was done to gain Souls to Christ, did beseech that See.* Thus Dr. Heylyn.

## CHAP. XI.

*Of the Contest between the Church of England, and the Presbyterians; and how they sought to undermine the said Church.*

Dr. Heylyn, pag. 144.



**T**He Genevians slept not all this while, but were busily employed in practising against the Church of England: nothing being able to satisfy them, but the nakedness and simplicity of the Zuinglian Churches, the new fashions taken up at Frankfort, and the Presbyteries of Geneva.

And they drove on so fast upon it, that in some places they had taken down the steps where the Altar stood, and brought the Table into the midst of the Church. In others, they laid aside the Ancient use of God-fathers and God-mothers, in the Administration of Baptism, and left the

answering for the Child to the charge of the Father: the Weekly *Fasts*, the time of *Lent*, and all other Days of *Abstinence*, were look'd upon as Superstitious observations.

No Fast by them allowed of, but occasionally only; and them too of their own appointing. And the like course they took also with Festival Days; neglecting those which had been instituted, as Human Inventions, not fit to be retained in a Reformed Church.

And finally, that they might bring in their *Outlandish Doctrins*, with such Forreign usages, they had procured some of the inferior Ordinaries, to impose upon their several Parishes certain new Books of Sermons, and *Expositions* of the Holy Scripture.

To stop these proceedings, the Archbishop with Advice of some of the Bishops, set forth a Book of Orders. But notwithstanding these *Orders*, the *Calvinist's* drive on their designs; as appears by this following Relation of Dr. Heylyn, pag. 154.

The *Genevians* had already begun to blow the Coals, and brought Fewel to them:

them: But it was only for the Burning of Caps and Rochets. The *Common-Prayer-Book* was so fortified by Act of Parliament, that there was no assaulting of it. And as to Episcopal Government, it was so interwoven, and incorporated with the Laws of the Land, so twisted in with the Prerogative of the Crown, and the Royal Interest, that they must first be in a capacity of trampling on the Laws, and the Crown together, before they could attempt the destruction of it. But Caps and Tippetts, Rochets and Lawn-sleeves, and Canonical Coats, seemed to be built upon no better Foundation, then Superstitious custom, some old Popish Canon, or, at the best, some Temporary Injunction of the *Queens* devising, which could not have the Power, and effect of Law. This Game they had in chase, in King *Edward's* time; which now they are resolved to follow to the very last.

The obstinacy of these men, in matter of Ceremony, prompted the Bishops to make tryal of their Orthodoxy in Points of Doctrine. Whereupon the Articles of Religion lately agreed upon, were required to be subscribed to in all places, with

threatning no less then Deprivation to such as willfully refused. Many there were, that boggled at it, (as they all did ) but yet not so perversly, nor in such great numbers, as when their faction was grown strong, and improved to multitudes.

Some stumbled at it, in regard of the first clause, added to the Twentieth Article, about the Authority of the Church. Others in reference to the Thirty Sixth, touching the Consecration of Archbishops and Bishops. Some thought they Attributed more Authority to the Supream Magistrate, *over all Persons and Causes*, both *Ecclesiastical* and *Civil*, then could consist with that *Independency* which *Calvin* arrogated unto his *Presbyters*, and other Churches of the Platform. And others looked upon the *Homilies*, as beggerly Rudiments, scarce Milk for Babes: but by no means to be looked upon as meat for a stronger stomach. In general, thought by the *Genevians* and *Zuinglian Gospellers*, to have too much in them of the Pope, or too little of *Calvin*; and therefore no way to be subscribed unto.

Of which number, none so much remarkable, as *Father John Fox*, the *Martyrologist*,

*tyrologist*, who had before appeared in the Schism at *Frankfort*, and left that Church, when *Cox* had got the better in it, to retire to *Geneva*: who being now called upon to subscribe, (that the opinion, which was had of his parts, and Piety, might advance the work,) he is said to have appeared before the Bishop, carrying the New-Testament in Greek with him; before whom he spake these words. *To this Book I will subscribe; and if this will not serve, take my Prebendry at Salisbury, the only Preferment which I hold in the Church of England; and much good may it do you.*

But notwithstanding this refractory Answer, so much kindness was shewed to him, that he both kept his resolution, and place together.

The *Genevians*, for the greater countenancing of their inconformity, had stirred up the most eminent Divines of the *French* and *Zuinglian*, or *Helvetian* Churches, to declare in favour of their doings. And it appears also by remembrances in some Authors, that *Calvin*, apprehending some neglect from Mr. Secretary *Cecill*, in making either no return, or a return,

which signified nothing, to his first Addres-  
ses, had laid aside his care of the Church  
of *England*. But *Peter Martyr*, whilst he  
lived, conceived himself to have some In-  
terest in this Church, in which he had en-  
joyed such a good preferment; but more  
in some particular Persons, and Members  
of it, who seemed to depend upon his judg-  
ment, and to ask counsel of him, as their  
surest Oracle. In which, how much he  
countenanced the Faction in King *Ed-  
ward's* time, both by his Practice and Pen,  
and what encouragement he gave them in  
this present Reign, hath been shewn be-  
fore. But how much he was outgone by  
*Beza* (who next usurped a Super-inten-  
dency over all the Churches of this Island)  
may be seen hereafter.

All that shall now be said of either of  
them, or of altogether, shall be briefly  
this, That this poor Church might better  
have wanted their best helps in Points of  
*Doctrine*, than have been troubled with  
their intermedlings in matter of Discipline.  
*Thus Dr. Heylyn, concerning the Calvinists.*

*Dr. Heylyn having little or nothing in  
the Fourth and Fifth year of this Queens  
Reign, that belongs to the matter of these  
Notes, we will pass to the 6th year. CHAP.*

## CHAP. XII.

*Of one Cartwright, a great Promotor  
of Presbytery; and of the Earl of  
Leicester, and the death of Calvin.*

*Anno Reg. Eliz. 6.*

*Dr. Heylyn, pag. 164.*



His Summer, in a Progresse, the  
Queen came to *Cambridge*;  
where were sown the Seeds  
of those Divisions, and Com-  
bustions, with which the  
Church of *England* hath been continually  
distracted to this very day. For so it hap-  
pened, that one *Preston* and *Cartwright*  
were appointed to hold a Disputation:  
in which the First was both liked, and re-  
warded by Her; the Other receiving nei-  
ther reward, nor commendation: which  
so incensed the proud man, that he retired  
to *Geneva*: where having thoroughly in-  
formed himself in all particulars, both of  
*Doctrino*



*Doctrin* and *Discipline*, wherein the Churches of that Platform differed from the Church of *England*, he returned home, with an intent to repair his credit, or rather to get himself a name, by raising such a fire, and such combustions in the Church of *England*, as never were to be extinguished, but by the immediate hand of Heaven.

The next considerable Action, which followed on the Queens Reception at *Cambridge*, was the preferring of Sir *Robert Dudley*, the Second Son, then living, of the Duke of *Northumberland*, to the Titles of *Lord Denbigh*, and Earl of *Leicester*. She had before Elected him into the Order of the *Garter*, made him Master of her Horse, and Chancellor of the University of *Oxon*; suffered him to carry a great sway in all Affairs, both of Court and Council; and given unto him the fair Mannor of *Denbigh*, being conceived to be one of the goodliest Territories in *England*. And now She adds unto these Honours, the goodly Castle and Mannor of *Kenelworth*, part of the patrimony of the Dutchy of *Lancaster*. Advanced unto which height, he engrossed unto himself the

the disposing of all Offices in the Court, and State, and of all Preferments in the Church; proving, in fine, so unappeasable in his Malice, and unsatiabable in his Lusts; so Sacrilegious in his Rapines; so false in Promises, and treacherous in point of Trust; And finally, so destructive of the Rights, and Proprieties of particular Persons, that his *Little Finger* lay heavier on the *English* Subjects, than the *Loins* of all the Favourites of the Two last Kings. And that his monstrous Vices (most insupportable in any other but himself) might either be connived at, or not complained of, he cloaks them with a seeming zeal to the true Religion, and made himself Head of the *Puritan Faction*: who spared no pains in setting forth his praises upon all occasions: nor was he wanting to caress them, after such a manner, as he found most agreeable to those Holy Hypocrites; using no other language in his Speech, and Letters, then pure Scripture-phrase; in which he was become so dextrous, as if he had received the same Inspirations with the Sacred Pen-men.

*But notwithstanding the viciousness of this man, yet the Queen laboured further*

to advance him, even to a Marriage with the Queen of Scots: as appears by this Relation of Dr. Heylyn, pag. 169.

Queen Elizabeth kept a Stock still going in Scotland; the returns whereof redounded more to her own security, then to the profit and advantage of the Church of England. The Queen of Scots being now a Widow, possessed of that Kingdom, and next Heir to this, Queen Elizabeth proposes to her a Marriage with the Earl of Leicester; whom she pretended to have raised to those Eminent Honours, to make him, in some sort, capable of a Queens Affections. Which Proposition proved agreeable to neither party; the Queen of Scots disdaining the unequal offer; and Leicester dealing under-hand with Randolph, the English Resident, to keep her still in that aversness; having given himself a hope of Marrying Queen Elizabeth, interpreting all her Favours to proceed in order to it. I had not spoken so much of this Earl of Leicester, but that he seemed to have been born for the destruction of the Church of England, as will appear by what shall be here said concerning the Presbyterians in this Queens Reign.

But

But leaving this Court-Meteor to be gazed on by unknowing men, we will now conclude this Sixth year, with that which was very advantageous to the Church of *England*; to wit, the Death of *Calvin*: by whose Authority ( if he had lived longer ) much more Disorders and Confusions must have necessarily succeeded. For his Name was much revered, not only by those of his own party ; but by many others, grave, and moderate men: who did not look at first, into the dangers, which ensued upon it. His Platform at *Geneva* was made the only Pattern, by which all Reformed Churches were to frame their Government. His Writings were made the only Rule, by which all Students in Divinity were to square their judgments. Thus Dr. Heylyn, concerning Cartwright, Leicester, and Calvin.

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## CHAP. XIII.

*The first Origine of the name Puritane,  
and of a Protestation devised to  
hinder the Disorders caused by this  
Sect.*

*Anno Reg. Eliz. 7.*

*Dr. Heylyn, pag. 172.*



His year the *Zwinglian*, or *Calvinian* Faction began to be first known by the name of *Puritans* : which name hath ever since been appropriated to them, because of their pretending to a greater Purity in the Service of God, then was held forth unto them ( as they gave it out ) in the *Common-Prayer-Book* ; and to a greater opposition to the Rites and Usages of the Church of *Rome*, then was agreeable to the Constitution of the Church of *England*.

England. But this Purity was accompanied with such Irreverence; this opposition drew along with it so much licentiousness, as gave great scandal and offence to all men: so that it was high time to give a check to those Disorders and Confusions; which by their practices, and their Preachings, they had produced; and thereby laid the ground of that woful Schism, which soon after followed.

For the preventing these Disorders for the future, a *Protestation* was devised to be taken by all Parsons, Vicars, and Curates; by which they were required to declare and promise,

1. That they would not preach, nor publicly interpret, but only read that which was appointed by publick Authority.

2. That they would use sobriety in Apparel, and especially in the Church at Common Prayers, according to Order appointed.

3. That they would not openly meddle with any Artificers Occupation, as covetously to seek a Gain thereby; having in Ecclesiastical Livings, Twenty Nobles, or above, by the year: which *Protestation*,

tion, if it either had been generally pressed upon all the Clergy, (as perhaps it was not) or been better kept by them that took it, the Church might, questionless, have been saved from those Distractions, which by the *Paritan-Innovators* were occasioned in it. *Thus far Dr. Heylyn, concerning this strange Reformation of the Church of England.*

*Doctor Heylyn, having Prosecuted his History of the Reformation of the Church of England, until the Eighth year of Queen Elizabeths Reign, was not willing to wade any further into the Confusions of those times; and therefore makes this following Conclusion of it.*


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CHAP.

## CHAP. XIV.

*The Order of the Establishment of this New Church, and of the strange Disorder it was at this time brought unto by the Puritan Faction.*

*Dr. Heylyn's Conclusion of his History.*

 Thus we have seen the publick Liturgy confirmed in Parliament; with divers Penalties on all those, who either did reproach it, or neglect to use it, or wilfully with-draw their attendance from it: The Doctrine of the Church declared in the Book of Articles; External matters in Officiating God's Publick Service, and the Apparel of the Clergy, regulated by the Book of Orders, and Advertisements; the Episcopal Government settled. The Church of *England* is therefore now fixed on her Na-

A a

tural



tural Pillars of *Doctrine, Government, and Worship*; not otherwise to have been shaken, then by the *blind zeal* of such furious *Sampsons*, as were resolved, to pull it on their own heads, rather than to suffer it to stand.

And here it will be time to conclude this History; having taken a brief view of the State of this Church; with all the Aberration from its first Constitution, as it stood at this time, when the *Puritan Faction* had begun to disturb its Order. And that this may be manifested with a greater certainty, I will speak it in the words of one who lived, and write his knowledge of it, at this time. I mean *John Rastel*, in his Answer to the Bishops Challenge: who, though he were a *Papist*, and a *Priest*, yet, I conceive, he hath faithfully delivered too many sad Truths in these particulars.

Three Books he writ within the compass of Three years, against Bishop *Jewel*: in one of which he makes this Address unto him.

*And though you, Mr. Jewel, (as I have heard say) do take the Bread into your hands, when you celebrate solemnly, yet thousands*

*sands there are of your inferior Ministers, who esteem it as death, to be bound to any such External Fashion. And your order of Celebrating the Communion is so unadvisedly conceived, that every man is left unto his private Rule or Canon, whether he will take the Bread into his hands, or let it stand at the end of the Table, where it pleases the Sexton, or Parish-Clerk to set them,* pag. 28.

Thus, as to the Communion; now, as to Altars, he hath these words:

*In the Primitive Church, Altars were used amongst Christians; upon which they offered the unbloody Sacrifice of Christ's Body; yet your Company, (to declare what Followers they are of Antiquity) do account it, even among one of the kinds of Idolatry, if an Altar be kept standing. And indeed you follow a certain Antiquity, not of Catholicks, but of desperate Hereticks. Optatus, writing of the Donatists, says, That they did break, raze, and remove the Altars of God.* pag. 34. & 165.

Now as to the Objection of Praying in an unknown Tongue, he writes thus:

*Where Singing is used, what shall we say to the case of the People, that kneel in the*

*Body of the Church? Tea, let them hearken at the Chancel-door it self, they shall not be much wiser. Besides, how will you provide for great Parishes, where there are a Thousand People?*

### **An Objection of the PRESBYTERIANS.**

*Then, to come to the Apostles: Where do you read, that in External Behaviour they did wear Frocks, or Gowns, or Four-corner'd Caps? Or, That at their Prayers, they sate in sides, fell prostrate, or sung Te Deum, or looked towards the South? Or wore Copes of Tissue or Velvet; with a thousand more such questions. pag. 446.*

*The next question he asks him, is, Where the Church of God, so well ordered, with excellent men of Learning, and Piety, was ever constrained to suffer Coblers, Weavers, Tinkers, Tanners, Card-makers, Tapsters, Fiddlers, Goalers, and others of like Profession, not only to enter into Disputation with her; but also to climb up into Pulpits, and to keep the place of Priests? &c. pag. 2.*

*Or, That any Bag-pipers, Horse-courfers, or Jaylors, were admitted then into the Clergy.*

clergy. pag. 162. Or, That any Bishop then did Swear by his Honour, when in his Visitation, he would warrant his Promise to some poor Prisoner-Priest under him; or not satisfied with his imprisoning, did cry out and call upon the Prince, (not disposed that way) to put them to most cruel deaths? Or, That refused to wear a white Rocket? Or, To be distinguished from the Layty by some decent Priests Apparel? pag. 162. Or, Gathered a Benevolence of his Clergie, to set him up in his Household? pag. 163. Or, That the Communion Table (if any then were) was removeable up and down, hither and thither, and brought, at any time, to the lower part of the Church, there to Celebrate the Lord's Supper? Or, That any Communion was kept upon Good-Friday? Or, That the Sacrament was administred then, sometimes in Loaf-Bread, sometimes in Wafers? and that without the Name of Jesus, or the sign of the Cross? Or, That at the Communion-time the Minister should wear a Coap; and at all other Service, a Surplice only: or (as it is used in some places) nothing at all beside his Common Apparel? Or, That they used a Common, and Pro-

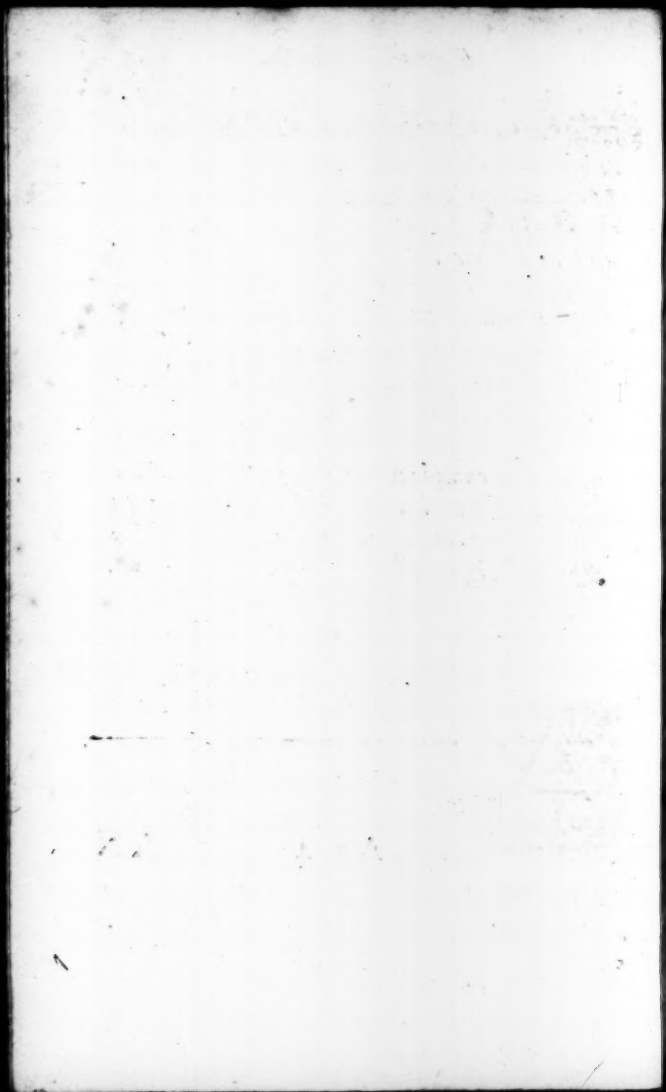
phane. Cup, at the Communion. pag. 162. Or, That a solemn Curse should be used on Ashwednesday? Or, That a Procession about the Fields was used in Rogation week, rather thereby to know the Bounds, and Borders of every Parish, than to move God to Mercy, and mens hearts to Devotion? Or, That the Man should put the Wedding-Ring upon the Fourth Finger of the left hand of the Woman, and not on the right; as hath been many Hundred years practised. pag. 163. Or, That the residue of the Sacrament, unreceived, was taken of the Priest, or of the Parish Clerk, to spread their young Childrens Butter with, or to serve their own Tooth with it, at their homely Table? Or, That it was lawful then, to have but one Communion, in one Church in one day. pag. 164. Or, That the Lent, or Friday was to be Fasted for Civil Policy, not for any Devotion? pag. 165. Or, That the Lay People Communicating, did take the Cup at one anothers hands, and not at the Priests? pag. 166. Or, That any Bishop then threw down the Images of Christ, and his Saints; and set up their own, their Wives, and their Childrens Pictures in their Chambers, and Parlours? pag. 164.

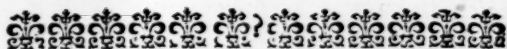
Or,

Or, That being a Virgin at the taking of the Holy Order of Priesthood, did afterwards lawfully Murry? pag. 165. Or, That was Married on Ashwednesday? Or, That preached it to be all one, to Pray on a Dunghil, and in a Church? Or, That any Friar of 60 years, obtaining afterwards the Dignity of a Bishop, Married a young Woman of Nineteen years? &c. pag. 166.

Here ends Dr. Heylyn's History of Reformation.

*Now to compleat the story of the Presbyterians, I will here add what is related by Dr. Heylyn concerning their actions in this Queens Reign, in his History of Presbytery.*





# AN ADDITION

Of some other  
HISTORICAL COLLECTIONS

Taken out of  
Dr. Heylyn's History of *Presbytery*.

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## CHAP. XV.

*A Discovery of the Insolent, and Rebellious Spirit of the Presbyterians; and particularly of Knox.*

Dr. Heylyn, pag. 244.



THE Queen Elizabeths first coming to the Crown, such *English* as had lived in exile amongst the *Zwitzers*, or at *Geneva*; became exceedingly enamoured with *Calvin's* Platform; by which they found so much Authority ascribed unto Ministers in their several Churches, as might make



make them absolute, and independent, without being called to an account by King, or Bishop. This Discipline they purposed to promote at their coming home. But the Queen had heard so much, from others, of their carriage at *Franckfort*, and their untractableness, in point of *Decency*, and *comely Order*, in the Reign of her Brother, as might sufficiently forewarn her. Besides, She was not to be told, with what reproaches *Calvin* had reviled her *Sister*; nor how she had been persecuted by his Followers in the time of her Reign: Some of them railing at her Person, in their scandalous Pamphlets; Some practising by false and dangerous Allusions, to subvert her Government; and others openly praying to God, *That he would either turn her heart, or put an end to her dayes.*

And of these men she was to give her self no hope, but they would proceed with her, in the self same manner, whensoever any thing should be done, (how necessary, and just soever) which might cross their humours. The Consideration whereof was of such prevalency with those of her Council, (who were then deliberating

ing about the altering of Religion ) that they were resolved to have an eye upon those men : who were so hot in the pursuit of their flattering hopes, that ( out of a desire of *Innovation*, as my Author tells me ) they were busied, at that very time, in setting up a *new Form of Ecclesiastical Policy* ; and therefore were to be suppress with all care and diligence, before they grew to a head.

But, notwithstanding this discovery of their rebellious practices ; yet they had so many Friends in *England*, that they might easily have obtained Favour, in order to the Promoting their designs, had not *Knox*'s furious Spirit moved him to write these following malicious Letters. In one of which, to Sir *William Cecill*, he first upbraids him with consenting to the suppressing of Christ's true Evangile, to the erecting of Idolatry, and the *Shedding the Blood of God's most dear Children*, during the *Reign of mischievous Mary*, the professed enemy of God, as he plainly calls her. Then he proceeds to justify his *Treasonable and Seditious Book*, against the *Regiment of Women* : of the truth whereof, he positively affirms, *That he no more doubted, then of*  
the

*the truth of that Voice of God, pronounced against that Sex; to wit, That in dolour they should bear their Children.*

Next he declared (in reference to the person of *Queen Elizabeth*) *that he would willingly acknowledg her to be raised by God, for the manifestation of his Glory, although not nature only, but God's own Ordinance, did oppugn such Regiments. And thereupon did infer, that if Queen Elizabeth would confess, that the Extraordinary Dispensations of God, did make that Lawful in her, which both Nature, and God's Laws, did deny in all Women beside, none in England should be more ready to maintain her Lawful Authority, then himself. But on the other side he pronounces this Sentence on her, That if she builded her Title upon custom, Laws, and Ordinances of men, such foolish Presumption would grievously offend God, and that her ingratitude in that kind should not long lack punishment.*

To the same purpose he writes also to the *Queen* her self, reproaching her withall, *That for fear of her life she had declined from God, Bowed to Idolatry, and gone to Mass, during the persecution of God's Saints, in the time of her Sister.* In

In both his Letters he complains of his being denied the liberty of Preaching in *England*, and endeavours to excuse his Flock, of late assembled in the most Godly Reformed Church and City of *Geneva*. Thus Dr. Heylyn.

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## CHAP. XVI.

*A further Discovery of their Practices in order to the Promoting of their Discipline, which was much Advanced by their being admitted into the Publick Ministry.*

Dr. Heylyn, page 246.



Such was the necessity, which the Church of *England* was under, that it was hardly possible to supply all the vacant places in it, but by admitting some of the *Genevian* Zealots to the Publick Ministry : the Realm had been extremely visited in the foregoing year, with

a dangerous and contagious Sickness: which took away almost half of the Bishops; and occasioned such a Mortality amongst the rest of the Clergy, that a great part of the Parochial Churches were without Incumbants. The rest of the Bishops, Twelve Deans, and as many Archdeacons, Fifteen Masters of *Colledges*, and *Halls*, Fifty Prebendaries of Cathedral Churches, and about Four Score Beneficed-men, were deprived at once, for refusing to submit to the Queens Supremacy. For the filling of which vacant places, it cannot be imagined, but many past amongst the rest, who either had not hitherto, discovered their dissatisfaction, or were connived at in regard of their Parts and Learning.

Wherefore, there is no question to be made, but that some numbers of them were admitted unto Country-Cures: by means whereof they had as great an opportunity, as they could wish or desire, not only to Dispute their *Genevian* Doctrines, but likewise to prepare the People committed to them, for receiving such *Innovations*, both in *Worship*, and *Government*, as were resolved, in time convenient, to be put upon them.

For

For a Preparative whereunto, they brought along with them the *Genevian* Bible, with their *Notes* upon it, together with *David's* Psalms in English Meeter; that by the one they might effect an Innovation in points of Doctrine; and by the other, bring this Church more neer to the Rules of *Geneva*, in some chief Acts of *Publick Worship*.

The *Notes* upon the same Bible, in many places, savour of *Sedition*; and in some, of *Faction*, destructive of the *Persons* and *Power* of Kings, and of all *Civil Inter-course*, and *Humane Society*

There is a Note on 2 *Chron.* 8. 15, 16. where *Asha* is taxed by them, for not putting his Mother to death, but deposing her only from the *Regency*, which before She executed. Of which Note the *Scottish Presbyterians* made especial use; not only in deposing *Mary*, their lawful *Queen*; but prosecuting her openly, and underhand, till they had taken away her life.

Now with *this Bible*, and *these Notes*, which proved so advantageous to them in their main projectments, they also brought in *David's* Psalms in English Meeter; of which they served themselves to some  
Tune,

Tune, in the time succeeding. For they came to be esteemed the most Divine part of God's *Publick Worship*: the *Reading Psalms*, together with the *First and Second Lessons*, being heard in many places with a covered head; but all men sitting *Bare-headed*, when the *Psalms* is Sung. And, to that end the Parish-clark must be taught to call upon the people to sing it, *To the Praise And Glory of God*; no such preparatory Exhortation being used at the naming of the Chapter; or the Daily Psalms. By these *Preparatives* they hoped in time, to bring in the whole Body of *Calvinism*, as well in reference to *Government*, and *Forms of Worship*, as in *Points of Doctrine*.

In all this time, they could obtain no Countenance from this State; though it was once endeavoured for them, by the Earl of *Leicester*; whom they had gained to their Party; But it was only to make use of them for Politick Ends. Finding this opposition, they not only repined, and grudged, at the Reformation, which was made in this Church, because not fitted to their Fancies, and to *Calvin's Platform*; but have laboured to sow those Seeds of

He-

*Heterodoxy*, and *Disobedience*, which afterwards brought forth those Troubles, and Disorders, which ensued upon it. Thus  
*Dr. Heylyn*

These Islands (the only remainder of the Crown of *England* in the Dukedom of *Normandy*) had admitted the Reformation in the Reign of King *Edward*; by whose command the Publick Liturgy had been turned into *French*. But the Reformed Religion being suppressed in the time of Queen *Mary*, was revived again, immediately after her decease, by such *French* Ministers, as had resorted thither for Protection, in the days of their troubles. These *French* Ministers, desiring to have all things Modelled by the Rules of *Calvin*, endeavoured, by all the friends they could make, to advance his Discipline: to which they were encouraged by their Brethren here, and the Governors there. The Governors in each *Island* advanced the Plot, out of a covetous intent, to enrich themselves with the spoils of the Deaneries: the Brethren here, having by this means a hope to gain ground, by little and little, for the Erecting of the same in most parts of *England*. And in pursuance of this project, both I-



Islands joyn in a Confederacy to *Petition* the Queen, for an Allowance of this Discipline, *Anno* 1563. In the year next following, some *French* were delegated to the Court, to sollicite it ; where they received a Gracious Answer, and returned full of hopes.

In the mean time, the Queen, being strongly perswaded, that this design would much advance the Reformation in those Islands, was contented to give way unto it, in the Towns of *St. Peter's-Port*, and *St. Hilaries* only in *Jersey*; and in the Port of *St. Peters* in *Gernsey*, but no further: Other parts of the Islands being to be Conform to the Church of *England*. Now, although there be no expresse mention, in their Grant, of Allowing their Discipline, but only of their *Form of Prayer*, and *Administration of Sacraments*; yet they presumed so far on the general words, as to put it presently in practice; intending to advance it by degrees in all the rest of the Parishes, as opportunity should serve, and the condition of Affairs permit. *Thus Dr. Heylyn, concerning these Islands.*

## CHAP. XVII.

*A further Account of their labouring  
to Undermine the Church of Eng-  
land.*

Dr. Heylyn, pag. 252.

**I**N *England* they found not such success, as they did abroad; not a few of them being deprived of their Benefices, and other preferments in the Church, for their Inconformity. The news of which severity flies to *France* and *Scotland*; occasioning *Beza* in the one, and *Knox*, and his Comrades, in the other; to interpose themselves in behalf of their Brethren. With what Authority *Beza* acted in it, we shall see anon. In *Knox* his Letter, sent from the General Assembly of the Kirk of *Scotland*, the Church-Vestments are called *Trifles* and *Rags of Rome*.

B b 2

With

With more Authority writes *Beza*, as the greater Patriarch: and he writes too concerning things of greater consequence then *Caps* and *Surplices*. For in a Letter of his to *Grindal*, he makes a sad complaint, of *suspending* these men, from the Ministry, for not *subscribing* to some *new Rites*, and *Ceremonies*, imposed upon them. But he seems more offended, *That Women were suffered to Baptize in extream necessity. That Power was granted to the Queen, for Ordaining such other Rites, and Ceremonies, as should seem convenient; and that the Bishops had so much Authority.* He excepts likewise against many other such things. The Copies of these Letters were presently dispersed, if not also printed. Some of the Brethren, in their zeal to the Name of *Calvin*, preferred him once before *St. Paul*; and *Beza*, without doubt, would have taken it ill, if he had been esteem'd of less Authority, than any of the Successors of *St. Peter*.

So good a Foundation being laid, the Building could not chuse but go on apace. But first they must prepare the *Matter*, and remove all *doubts*, which otherwise might interrupt them in the course of their Building.

Building. And herein *Beza* is consulted, as the Master-workman. To him they send their several Scruples; and he returns such Answer to them, as did not only confirm them in their present obstinacy, but fitted, and prepared them, for the following Schism.

To those mentioned before, they add *the Calling of Ministers*, and their *Ordaining by the Bishops*, the *Presbytery* being not consulted: which he condemns, as contrary to the Word of God; but so, that he conceives it better to have such a Ministry, than none at all: praying withal, that God would give this Church a more lawful Ministry.

In some Churches, and particularly in *Westminster Abbey*, they still retained the use of *Wafers*, made of Bread unleavened: This he acknowledges for a thing indifferent. Unto several other Questions, he gives Answer in this Letter; which is Superscribed, *To certain of the Brethren of the Churches of England, touching some Points of Ecclesiastical Order, and Government.*

Upon the receiving this Letter, they fall into an open Schism, in the year next

following. At which time, some (taking upon them to be of a more ardent zeal, than others, in professing the true reformed Religion) resolved to allow of nothing in God's Publick Service, but what was found expressly in the Holy Scriptures. Their Number much encreased, on a double account. First, by the negligence of some, and the connivance of other Bishops; and partly, by the secret favour of some *Great Men* in the Court, who greedily gaped after the remainder of the Churches patrimony.

It cannot be denied, but this Faction received much encouragement, underhand, from some Great Persons neer the *Queen*: from no man more, than from the Earl of *Leicester*, the Lord *North*, *Knolls*, and *Walsingham*; who knew, how mightily some Numbers of the *Scots*, both Lords and Gentlemen, had, in short time, improved their Fortune, by humouring the *Knoxian* Brethren in their Reformation: and could not but expect the like in their own particulars, by a compliance with these men, who aimed apparently at the ruine of Bishops, and Cathedral Churches. Thus Dr. Heylyn, concerning the further advancement of Presbytery. CHAP.

## CHAP. XVIII.

*Of their Meetings, and the Powerful  
Friends they had at Court; with a  
short Relation concerning Cart-  
wright.*

Dr. Heylyn, pag. 259.



He *Genevian* Brethren, rather chose to Meet in Barns, and Woods, yea, and in Common Fields, than to associate with their Brethren. For, that they did so, is affirmed by very good Authors; who much bemoaned the sad condition of the Church of *England*, in having her bowels torn in pieces, by those very Children, which she had cherished in her bosom. By one of which we are first told, what great Contentions had ben raised in the First Ten-years of her Majesties Reign, through the peevish forwardness, and the outcries of such, as came from *Geneva*, against the Vestments of the  
B b 4 Church;

Church, and such-like matters; And then he adds; That being crossed in their desires touching these particulars, they separated from the rest of their Congregations, and meeting together in Houses, Woods, and Common Fields, kept there their most unlawful, and disorderly Conventicles. *Thus of their Meetings.*

*Their Friends at Court.*

Dr. Heylyn, pag. 262.

The *Presbyterians* had many powerful Friends at Court; in which the *Papists* had scarce any, but mortal Enemies. Spies, and Intelligencers were employed to attend the *Papists*, and observe all their words, and actions; so that they could not stir without a discovery. But all mens eyes were shut up, as to the other party; so that they might do what they listed, without observation: of which one reason may be given; to wit, That the *Queen* suffered *that Faction* to grow up, to confront *the other*.

*A Word concerning Cartwright.*

Dr. Heylyn, pag. 263.

Now comes *Cartwright* on the Stage; on which he acted more than any of the *Puritan Faction*. He, coming from *Geneva*,

*new*, became more practical, or pragmatic rather, condemning the vocation of Archbishops, and Bishops, Archdeacons, and other Ecclesiastical Officers, the Administration of the Sacraments, and observation of our Rites, and Ceremonies. And buzzing these conceits into the heads of many young Preachers, and Scholars of the University, he drew after him a great number of Disciples, and Followers. Amongst whom he prevailed so far, by his secret practices, but much more by a Sermon, which he preached on a Sunday-morning, in the Colledge-Chappel, that in the Afternoon, all the Fellows, and Scholars, threw aside their Surplices, ( which by the Statute of the House they were bound to wear ) and went to the Divine Service only in their Gowns, and Caps. But he, not content with that which he had done in the Colledge, puts up his Disciples into all the Pulpits in the University ; where he, and they, inveigh most bitterly against the Government of the Church, and the Governors of it, the Ordination of Priests and Deacons, the Liturgy, and the Rites thereof. *Thus Dr. Heylyn.*



## CHAP. XIX.

*Of their labouring to destroy Episcopal Government, and of their Erecting a Presbytery.*

Dr. Heylyn, pag. 271.



THE English *Puritans* had, hitherto, maintained their Quarrel by the Authority of *Calvin*, the Sawciness of *Knox*, the bold Activities of *Beza*, and the Interposing of some Forreign Divines, whose Names were great in all the Churches of the Reformation. But now they are resolved to try it out by their proper valour; and to make no other use of them, than as Auxiliaries, and Reserves.

Hitherto they had appeared only against *Caps*, and *Surplices*, and such-like things; But now they are resolved, to venture on the *Episcopal Government*, and to endeavour the Erecting of the *Presbyterian*, as  
time,

time, and opportunity should make way unto it. Amongst which Undertakers, none more eminent, because none more violent, than *Cartwright*. He, and his Complices, frequently handled such Points as concerned the Discipline; many Motions being made, and some Conclusions settled in pursuance of it. But more particularly it was resolved upon the question, *That for as much as divers Books had been written, and sundry Petitions exhibited to her Majesty, the Parliament, and their Lordships, to little purpose; every man should therefore labour, by all means possible, to bring the Reformation into the Church.*

It was also then, and there resolved, *That for the better bringing on of the said Holy Discipline, they should not only, as well Publickly as Privately teach it, but by little and little, as well as possibly they might, draw the same into practice.* According to which resolution a Presbytery was Erected, on the Twentieth of November, in the year 1572. at a small village in Surrey, called *Windsforth*; a place conveniently situated for the *London Brethren*, as standing near the Bank of the *Thames*,  
but

but Four Miles from the City, and more retired and out of sight, then any of their own Churches about the Town.

The first Establishment they endorsed by the name of *The Orders of Wandsworth*: in which the Elders names are agreed on, the manner of Election declared, the Approvers of them mentioned, their Offices agreed on also, and described. Sir *Christopher Hatton* was at that time, in special favor, of known avernesness to the Earl of *Leicester*, and consequently no friend to the *Puritan Faction*. This obstacle must be removed, one way or other. This Office, *Burchet* undertakes; and does it upon this opinion, *That it was Lawful to assassinate any man, who opposed the Gospel*. But he mistakes the man; and stabs one *Hawkings* desperately, with a Ponyard, conceiving him to be *Hatton*. But by the terror of a Proclamation, and the Execution of this *Burchet*, they were restrained from practicing any further at the present.

But what they durst not do directly, and in open sight, they found a way to Act Obliquely, and under disguise of setting up another Church of *Strangers* in the midst of *London*. Many of the *Low-country* men had

had fled their Country, and settled their Dwellings in the Ports, and Sea-Towns of *England*; and good numbers of them, at *London*. For these there must be a Church in *London*. And for this purpose, a Suite is made by their Friends in Court, for the obtaining of it. And that they might proceed in setting up their *Presbytery*, and *New Forms of Worship*, they obtain, not only a connivence, or Toleration, but a plain Approbation of their Acting in it. This likewise gave the First Beginning to the now *Dutch Churches* in *Canterbury*, *Sandwich*, *Tarmouth*, *Normich*, and some other places in the North; to the great animation of the Presbyters, and to the discomfort of all such, who were of judgment to fore-see the sad consequents of it.

With like felicity, they drove on their designs in *Jersey*, and *Gernsey*, introducing their Discipline, by degrees, into all the Villages; furthered therein by the Sacrilegious avarice of their several Governors, out of a hope to have the spoyl of the Deaneries, to engross all the Tythes to themselves, and then put off the Ministers with some sorry Stipends; as, in fine, they did.

It

It was also thought fit, That *Snape*, and *Cartwright*, ( the great Supporters of the Cause in *England* ) should be sent unto them, to put their Churches in a posture, and settle the Discipline amongst them in such Manner, and Form, as it was practised at *Geneva*.

*Grindall's* being Translated from the See of *York*, unto that of *Canterbury*, gave great hopes to the *Presbyterians*; who soon found how plyant he was like to prove to their expectation: which happened accordingly; he seeking in all things to promote their designs, and making great Alterations in the Church of *England*.

A Breach happened betwixt him and *Leicester*, that mighty Patron, and Protector of the *Puritan Faction*, occasioned by his denying, at the Earl's request, to Alienate his House and Mannor of *Lambeth*, that it might serve for a Retiring-place to that mighty Favourite. And hereunto he did contribute further, by refusing to grant a Dispensation, to Marry One, that was neer of Kindred to him. This *Leicester* thought he might command, and was exceedingly vexed, not to find obedience in one, who had been raised

raised by him, and depended on him.

Upon which ground, all passages, which before were shut against his enemies, were now left free and open for them. Whereupon they acquainted the Queen, what a neglect there was of the Publick Liturgy, in most parts of the Kingdom, what ruine, and decay of Churches, what Innovations made already, and what more projected; by which She would be eased, in time, of all Cares of Government, and find the same to be transferred to the *Puritan Consistories*. Thus Dr. Heylyn, concerning the sad state of the Church of England.

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## CHAP.

## CHAP. XX.

*A further Relation concerning Cartwright, and other Presbyterian Ministers; and how they laboured to set up Presbytery in this Nation.*

Dr. Heylyn, pag. 290.



*Cartwright*, having settled the *Presbytery* in *Jersey*, and *Gernsey*; first, sends back *Snape*, to his old *Lecture*, at *Northampton*, there to pursue such *Orders*, and *Directions*, as they had agreed on: and afterwards put himself into the *Factory* at *Antwerp*, and was soon chosen for their *Preacher*. The news whereof, brings *Travers* to him; who receives *Ordination* (if I may so call it) by the *Presbytery* of that *City*; and thereupon is made his *Partner* in that *Charge*. They easily persuaded

persuaded the Merchants to admit the Discipline : and they endeavoured it the rather, that by their help they might effect the like in the City of *London*, whensoever they should find the times to be ready for them.

The like they did also in the *English* Church at *Middleborough*, the chief Town in *Zealand*; in which many *English Merchants* had their constant Residence. To which Two places they drew over many of the *English Nation*, to receive admission into the Ministry, in a different Form, from that which is allowed in the Church of *England*. Some of them, ( following the Example of *Cartwright* himself ) renounced the Orders, which they had from the hands of Bishops, and took a *new Vocation* from those *Presbyters*, and others there admitted to the rank of Ministers, who never were Ordained in *England*.

Not to say any thing of such, as were Elected to be Elders, or Deacons, in those Forreign Consistories; that they might serve the Churches, in the same capacity, at their coming home.

And now at last they are for *England*, where *Travers* put himself into the Ser-



vice of the Lord Treasurer *Burleigh*; by whose recommendation, he is chosen Lecturer of the Temple Church; which gave him opportunity for managing all affairs, that concerned the Discipline, with the *London*-Ministers.

*Cartwright* applies himself to the Earl of *Leicester*; by whom he is sent down to *Warwick*, and afterwards made Master of an Hospital of his Foundation: in the chief Church of which Town he preached, when he pleased; making it his business to promote the Discipline, and to undermine the Church of *England*. But this was not done all at once, or in the first year only after his Return; but by degrees, as opportunity was offered to them. Yet so far he prevailed in the first year only, that a Meeting of Sixty Ministers, out of the Counties of *Essex*, *Cambridge*, and *Norfolk*, was held at a Village called *Corkhill*, where *Knewstubs* (who was one of the Number) had the Cure of Souls: which Meeting was held *May* the 8th, *Anno* 1582, there to Confer about some passages in the *Common-Prayer-Book*, as what might be tolerated in it, and what refused.

The

The like Meeting was held, at the Commencement in *Cambridge* then next ensuing. Thus *Dr. Heylyn*, concerning these proceedings of the Calvinists.

(It would be too tedious to relate all the particulars, in the carrying on this business: and therefore for this, I remit the Reader to the *History* it self.)

## CHAP. XXI.

*The Queens Resolution of maintaining Episcopal Government, and the great Opposition that was made against it.*

*Dr. Heylyn*, pag. 302.



He Queen was resolved to hold Her *Prerogative Royal* at the very height; and therefore would not hearken to such *Propositions*, as had been made in favour of the *Puritan-faction*, by their great Agents in the Court, though She had been many times solicited in it.

She acquaints *Whitgift*, Archbishop of *Canterbury*, That She determined to discharge her Self from the Trouble of all Church-Concernments, and leave them wholly to his care. That She was sensible enough, into what Disorder, and Confusion, the Affairs of the Church were brought, by the connivance of some Bishops, the obstinacy of some Ministers, and the power of some great Lords, both in Court, and Country: But *that* notwithstanding, he must resolve, not only to assert the *Episcopal Power*, but also to restore the *Uniformity* in God's Publick Worship, which by the weakness of his Predecessor, was so much endangered.

It is not easie to imagine what clamors were raised amongst the Brethren, upon this occasion; how they moved Heaven and Earth, the Court and Country, and all the Friends they had of the Clergy, or Laity, to come to their assistance, in this time of their tryal. By means whereof, they raised so strong an opposition against his proceedings, that it put him to great difficulties. Some great Men about the Court, who had engaged themselves in the *Puritan Quarrels*, thought best  
to

to stand a while behind the Curtain, and set *Beale* upon him, of whose impetuosity, and edge against him, they were well assured. This *Beale* was in himself a most eager *Puritan*, trained up by *Walsingham*, to draw dry-foot after *Priests* and *Jesuits*; his extream hatred to those men being looked on, as the only good quality, which he could pretend to. But being overblinded with zeal, he conceived, that whatsoever was not *Puritan*, must needs be *Popish*: and that the Bishops were to be esteemed no otherwise, then the Sons of *Antichrist*, because they were not looked upon as *Fathers*, by the Brotherhood. And so far was he hurried on by these *disaffections*, that though he were raised to be one of the Clerks of the Council, yet he preferred the Interest of that Faction, before that of the Queens. Insomuch, that he was noted to Jeer, and Gibe, at all such Sermons, as did most commend her Majesties Government, and move the Auditory to Obedience; not sparing to accuse the Preachers, to have broached *false Doctrine*. From this man the Archbishop received great affronts.

The Lord *Burleigh*, upon some complaint

plaint made against the Liturgy, by some of the Brethren, required them to compose another, such as they thought might generally be accepted by them. The first *Classis* thereupon devised a new one, agreeable in most things, to the Form of *Geneva*.

But this *draught* being offered to the Consideration of the second *Classis*, (for so the wise *States-man* had of purpose contrived the plot) there were no fewer, then Six-hundred Exceptions made against it; and consequently, so many Alterations to be made therein, before it was to be admitted. The Third *Classis* quarrelled at those Alterations; and resolved therefore on a new Model, which should have nothing of the other: And against this, the Fourth *Classis* was able to pretend as many Objections, as had been made against the first. So that no likelihood appearing of any other *Form of Worship*, either better, or worse, to be agreed upon between them, he dismiss'd their Agents for the present; with this assurance, that whensoever they could agree upon any Liturgy, which might be universally received amongst them, they should find him very ready to serve them, in the settling of it.

*Walsingham*

*Walsingham* tries his Fortune next, in hope to bring them to allow of the *English* Liturgy, on the removal of such things, as seemed most offensive: and thereupon he offered, in the Queens Name, that the Three Ceremonies, at which they seemed most to boggle; that is to say, *Kneeling at the Communion, the Surplice,* and *the Croſs in Baptiſm,* should be expunged out of the Book of Common-Prayer, if that would content them. But thereunto it was replied, That they would have a total Abolition of the Book, without retaining any part, or office, in it, in their next New nothing: Which peremptory Answer, did much alienate his Affections from them; as afterwards he affirmed to some, from whose Pen I have it.

The Brethren, on the other-side, finding how little they had gotten by their Application to the Lords of the Council, began to steer another course, by practising upon the temper of the following Parliaments; into which they had procured many of their chief Friends to be received for Knights, or Burgeſſes, as they could prevail. By whose means, (notwith-

standing that the Queen had commanded them, not to deal in any thing, which was of concernment to the Church) they procured a Bill to pass in the House of Commons, 1585, for making tryal of the *sufficiency* of such, as were to be *ordained* or *admitted* Ministers, by *Twelve Lay-men*; whose Approbation, and Allowance, they were first to pass, before they were to receive Institution into any Benefice.

Another Bill was also passed, for making Marriage lawful at all times of the year, (which had been formerly attempted by the *Convocation*.) They were in hand also with a Third, concerning Ecclesiastical Courts, and the Episcopal Visitations; pretending only a redress of some *Exorbitancies*, in excessive Fees; but aiming plainly at the overthrow of the *Jurisdiction*.

The like attempts were made in some following *Sessions*; in which some Members shewed themselves troublesome to sober men, alienated from the present Government, and disrespectful towards the Queen. *Thus Dr. Heylyn.*

## CHAP. XXII.

*Their Design is promoted from Scotland, and from many Great Men about the Court,*

Dr. Heylyn, pag. 261.



He chief Zealots of the Faction of *Scotland*, (finding, that they could not have their Wills on the young King *James*, [whose Mother was Prisoner in *England*] and his Council) came into *England*; where they were much countenanced by Mr. Secretary *Walsingham*, who had set them a work, and therefore was obliged to gratifie them.

The Lords, and great Men of that Nation, were ordered to retire to *Norwich*, and many of the Ministers permitted to prepare for *London*, *Oxford*, *Cambridge*, and some other places. At *London* they are suffered, by some Zealous Brethren, to possess the Pulpits; in which they rail with-



without controul, against their King, the Council, and their Natural Queen; laboring withal to beget, amongst the People, an ill opinion against the present Government, and to engage them for advancing that of the *Presbytery*. It would be too tedious to relate all, that they acted in this kind.

The Lords of this Faction, obtained such Assistance from Queen *Elizabeth*, that they got the King into their hands, put a new Guard upon him, and conducted him whither they pleased. Upon this the *English Puritans* shewed themselves to have more of the *Scot* in them, than in former times. For presently, upon the News of the good Success, which their *Scottish Brethren* had, a scandalous Libel, in the nature of a Dialogue, is published and dispersed in most parts of *England*; in which the state of this Church is pretended to be laid open. They likewise had prepared their way to the Parliament then sitting, *Anno 1586*, by telling them, *That if the Reformation they desired, were not granted, they should betray God, his Truth, and the whole Kingdom: That they should declare themselves to be an Assembly, where-*

*in the Lord's cause could not be heard, wherein the infelicity of the miserable could not be respected, wherein Truth, Religion, and Piety, could bear no sway; an Assembly, that willingly called for the Judgment of God upon the whole Rea'm: And finally, That not a Man of their Seed should prosper, be a Parliament Man, or bear Rule in England any more.*

This necessary preparation being thus premised, they tender to the Parliament, a *Book of the Form of Common-Prayer*, by them desired; containing also, in effect; the whole pretended Discipline, so revised by *Travers*. And their Petition, in behalf of it, was in these words following; to wit, *May it therefore please your Majesty, That the Book hereunto annexed, and every thing therein contained, may be from henceforth used through all your Majesties Dominions.* But in this they were able to effect nothing.

It may seem strange, that *Queen Elizabeth* should be so severe to her *English Puritans*, and yet protect and countenance the *Presbyterians* in all other places. But that great Monster in Nature (called *Reason of State*) is brought to plead in her defence.

*Lei-*

*Leicester, Walsingham*, and others, gave such encouragement, under-hand, to the *Presbyterians*, that they resolved to proceed towards the putting of their Discipline in execution. These great Persons did likewise entertain their Clamours, and promote their Petitions at the Council-Table, crossing and thwarting the Archbishop, whensoever any cause, which concerned the *Brethren*, was brought before them.

It may be gathered from hence, what a hard game this Prelate had to play, when such great Masters in the Art, held the the Cards against him. For, at that time, the Earls of *Huntingdon* and *Leicester*, *Walsingham*, and *Knolls*, Comptroller of the Household ( a professed *Genevian* ) were his open Adversaries. *Burleigh*, a *Neutral* at the best. Thus *Dr. Heylyn*.

*The Order of their Government, both at London, and in the Country.*

*Dr. Heylyn*, pag. 213.

THE Book of Discipline being published, was no where better welcome than in *London*; the Wealth and Pride of which City was never wanting,

to cheerish and support such, as most apparently opposed themselves to the present Authority, or practised the introducing of *Innovations* both in Church and State.

The several Churches, or Conventicles rather, which they had in the City, they reduced into one great, and general *Classis*, of which *Cartwright*, *Egerton*, or *Travers*, were for the most part Moderators; and whatsoever was there ordered, was esteemed for current: from thence the Brethren of other places did fetch their light, and as doubts did arise, thither they were sent to be resolved; the *Classical*, and *Synodical* decrees of other places, not being Authentical, till they were ratified in this; which they held the Supream Consistory, and chief Tribunal of the Nation.

But in the Country none appeared more forward, then those of *Northampton*, *Daventry*, and *Nottingham*, and the devise is taken up in most parts of *England*, but especially in *Warwick-shire*, *Suffolk*, *Norfolk*, *Essex*, &c. In these *Classes* they determined Points of Doctrine, interpreted hard places of Scripture, delivered their resolution, in such cases of Conscience, as  
were

were brought before them, decided doubts and difficulties, touching Contracts of Marriage &c. and whatsoever was concluded by such as were present (yet still with reference to the better judgment of the *London Brethren*) became forthwith *binding* to the rest: none being admitted into any of the aforesaid *Classes*, before he had promised under his hand, that he would submit himself, and be obedient unto all such Orders, and Decrees, as were set down by the *Classis* to be observed.

At these *Classes* they enquired into the Life, and Doctrine of all, that had subscribed unto them, censuring some, and deposing others, as they saw occasion.

Unto every *Classis* there belonged a Register; who took the Heads of all that passed, and saw them carefully entred into a Book for that purpose: that they might remain upon Record.

*Thus Dr. Heylyn* gives a full Relation of the Progress of *Presbytery* in this Nation.

Now I will make a short Relation of the *Queens Proceedings* against *Catholicks*.

## CHAP. XXIII.

*Of the great endeavours used totally to  
extirpate Catholick Religion, by Pe-  
nal Laws, and a horrid Effusion of  
Blood.*

*Stow, pag. 678.*

**H**ere was an Act of Parlia-  
ment passed, 5. *Eliz.* In the  
Body whereof it was pro-  
vided, That no man, living,  
or residing in the *Queens*  
Dominions, should, from thencetorth,  
maintain the Power and Jurisdiction of the  
Bishop of *Rome*. And for the better dis-  
covery of all such persons as might be  
Popishly affected; it was Enacted, That  
none should be admitted to receive Or-  
ders in the Church, or to take any Degree  
in either of the Universities, or to be Bar-  
rester, or Bencher in any of the Inns of  
Court, &c. Or to practice as an Attour-  
ney, or otherwise to bear any Office in  
any

any of the Courts at *Westminster-Hall*, or any other Court whatsoever, till they had taken the Oath of *Supremacy*.

It was likewise made Treason for any one to be reconciled to the Church of *Rome*, or to be made Priest beyond the Seas: upon which Two accounts, very many were afterwards Executed.

A Proclamation also was set forth, That whosoever had any Children beyond the Sea, should, by a certain day, call them home.

Commissioners were sent into all Parts and Divisions of the Realm, to enquire out Priests, and such as were reconciled by them; further charging all manner of Persons, to retain none in their Houses, without due examination of their conditions, manner of life, and conformity in Religion; and to keep thereof a Register to be shewed to the said Commissioners, if they should demand it.

In pursuance of which Commission, a Priest was taken saying Mass in the Lord *Morley's* House; and the Lady *Morley* with her Children, and divers others were also taken, hearing the same Mass.

There was also taken, at the same time,  
another

another Priest, at the Lady *Gilford's* in *Trinity-lane*, for saying Mass: and for hearing the said Mass, the Lady *Gilford*, with divers other Gentlewomen.

And likewise, at the same instant, were taken Two Priests, in the Lady *Brown's* House in *Cow-lane*, for saying Mass; with the Lady her self, and divers others, for hearing it: All which persons were *en-dicted, convicted*, and had the Law *executed*, according to the Statute.

There was found in their several Chap-pels, *Beads, Images, Palms, Chalices, Crof-ses, Vestments, Pixes, Paxes*, and such-like. *Thus Stow.*

He that desires to be fully satisfied concerning all the severe Laws made against *Catholicks* in this *Queens* Reign, may have recourse to the *Penal Statutes*.

*Now we will proceed to a further Execution of these Laws, by a horrid effusion of Blood:*

**T**WO Laymen, and one Priest, were hanged, bowelled, and quartered; for denying the *Queens* Supremacy. *Stow*, pag. 684. & 685.



Six Priests were drawn from the *Tower* to *Tyburn*, and there hanged, bowelled, and quartered. *Stow*, pag. 695.

Four Priests more were found guilty of *High-Treason*, in being made Priests beyond Seas, and by the Pope's Authority; and had Judgment to be hanged, bowelled, and quartered: who were all Executed at *Tyburn*. *Stow*, pag. 698.

Two other Priests were condemned for *Treason*, for being made Priests at *Rhemes* in *France*; were drawn to *Tyburn*, and there hanged, bowelled, and quartered. *Stow*, pag. 719.

As likewise Two other Priests were Condemned, and Executed, for the same cause. *Stow*, pag. 720.

Six Priests more were Executed, for being made Priests beyond Seas; and Four Secular men, for being reconciled to the *Roman Church*; and Four others, for relieving, and encouraging the others.

Moreover, Thirteen Secular men were, upon the same account, hanged in several places: and a *Gentlewoman*, for conveighing a Cord to a Priest in *Bride-well*; whereby he let himself down, and escaped. *Stow*, pag. 750.

Another

Another Priest was hanged, headed, and quartered, at *Kingston*: and after this, Two more for being made Priests at *Paris*: and a Secular man, for being reconciled to the Church of *Rome*. Stow, in the same page.

There was also another Priest hanged, for being made Priest beyond the Sea: and Two Secular men, for relieving him.

The Priest was hanged, bowelled, and quartered in *Fleet-street*, at *Fetter-lane* end: and the other Two, one in *Smith-field*, and the other at *Graies-Inne-lane* end. Stow, pag. 761.

Three Priests more, with Four others for relieving them, were Executed: one of which was *Smithun Wells*, Gentleman. Stow, pag. 764.

Another Priest was Convicted for being a Priest, and reconciling a Haberdasher; who was likewise Convicted of *High-Treason*, for being so reconciled; and of *Felony*, for relieving the said Priest.

The Priest was Executed in *St. Paul's Church-yard*. Stow, in the same page.

Likewise another Secular Priest, and a Jesuite, hanged, cut down alive, and then bowelled, and quartered. Stow, pag. 766.

One Priest more, hanged, bowelled, and quartered, for being made Priest beyond the Seas: his Head was set upon the Pillory in *Southmark*; and his Quarters in the High-way, towards *Newington*, and *Lambeth*. *Stow*, pag. 788.

A Lay-man was hanged, bowelled, and quartered, for being reconciled to the Church of *Rome*; and Five Priests more were hanged, and quartered, for coming into this Realm; and with one of them, a Gentleman was likewise Executed, for relieving, and lodging them in his House. *Stow*, pag. 790.

Another Priest, after Seven years imprisonment, was hanged, bowelled, and quartered, for coming into *England*. *Stow*, pag. 793.

Two Priests more, hanged, and quartered, for the same cause. Also the same day, and in the same place, was hanged a Gentlewoman, a Widow, for relieving a Priest. *Stow*, pag. 795.

Four Priests more hanged, bowelled, and quartered, upon the same account. *Stow*, pag. 804.

The

The Earl of ARUNDEL seeing this great Severity used against Catholicks, resolves to quit the Kingdom. But before he began his Journey, he left behind him this following *Letter*, to be delivered to the *Queen* after his departure : Thus related by *Homes* upon *Stow*, p.703.

### *The Letter.*

MADAM,

**I** Perceived in my late Troubles, how narrowly my Life was sought, and that my Innocency was not sufficient warrant to protect me. I knew my self, (and besides was charged by your Council) to be of that Religion, which they accounted odious, and dangerous to your Estate. Lastly, (but principally) I weighed, in what a miserable, and doubtful case, my Soul had been, if my Life had been taken away, (as it was not unlikely) by former troubles.

For I protest, the greatest burthen, that rested in my Conscience, was, because I had not lived according to the prescript rule of that, which I undoubtedly believe, and

assuredly presume to be the Truth.

Wherefore, being induced by all these reasons, but chiefly moved by this last, Argument, I thought, that the not performing my Duty to God, in such sort, as I knew would please him best, might be a principal occasion of my late punishment: and therefore resolved, whilst I had opportunity, to take that course, which might be sure to save my Soul from the danger of shipwrack, although my Body were subject to peril of misfortune.

And ever since that time, I followed and pursued this good Intent of mine, though I perceived somewhat more danger to my Estate, yet I humbly thank God, I have found a great deal more quiet of mind: and in this respect I have just occasion to esteem my pass'd Troubles, as my greatest Felicity. For both of them were (though indirectly) the means to lead me into that course, whichever brings perfect quietness, and only procures Eternal happiness.

And being resolved, rather to endure my punishment, than willingly to decline from what I had begun, I bent my self wholly, as near as I could, to continue in the same, without doing any act, that was repugnant

to my Faith and Profession; and by means hereof was compelled to do many things, which might procure peril to my self, and be an occasion of mislike to your Majesty.

For, the First day of Parliament, when your Majesty, with all your Nobility, was hearing of a Sermon, in the Cathedral Church of Westminster, above in the Chancel, I was driven to walk by my self below, in one of the Isles: and so upon several other occasions.

These things, with many others, I could by no means escape, but only by an open, and plain discovery of my self, as the true cause of my refuse. Wherefore, since I saw, that of necessity it must shortly be discovered; and withal remembring, what a Watchful, and Jealous Eye, was carried over all those, that were known to be Recusants; and withal, reflecting, how all their Lodgings were continually searched, and to how great danger they were subject, if a Jesuite, or Priest, were found in their Houses, that either I could not serve God in such sort, as I had professed, or else I must incur the hazard of greater punishments.

I stood resolute, and unremovable to continue in the first, though it were with danger

of my Life: and therefore did apply my Mind to devise, what means I could find out, for avoiding the Last.

Long I was debating with my self, what course to take. But when I considered in what continual danger I did remain here in England, both by the heretofore Eſtabliſhed, and by a New Act lately made, I thought it the ſafeſt way, to depart out of the Kingdom, and remain in ſome other place; where I might live without danger of my Conſcience, without offence to your Majeſty, without this ſervile ſubjection to my Enemies, and without this daily peril of my Life.

And yet I was drawn by ſuch forcible perſuaſions to be of another opinion, that I could not eaſily reſolve what to do.

For, on the one ſide, my Native Country, my Friends, my Wife, and Kindred, did invite me to ſtay: on the other ſide, the power of mine Enemies, the remembrance of my former Troubles, and the knowledge of my preſent Danger, did haſten me to go. And in the end, I found no middle courſe; but either I muſt venture to live in extream Poverty abroad, or to be ſure to remain in continual Danger at home.

I regarded more the hazard of my Life,  
(wherein

(wherein stood the peril of my Estate) and rather sought the preservation of my Life, than the profit of my Living.

Wherefore, after I had weighed as many dangers, as I could remember, and was persuaded, that to depart the Realm was the safest way I could take, I resolved to take the benefit of a happy Wind, to avoid the violence of a bitter Storm. And knowing, that the Actions of Those, who go beyond Seas, though their intent be never so good, and dutiful, were yet evil thought of: I presume to write this Letter to your Majesty; and in it to declare the true causes and reasons of this my departure.

I here take God, and his Holy Angels, to witnesse, That I would not have taken this course, if I might have staid still in England, without danger of my Soul, and peril of my Life. And though the loss of Temporal Commodities be so grievous to Flesh and Blood, that I could not desire to live, if I were not comforted with the remembrance of his Mercy, for whom I endure all this, (who endured ten thousand times more for me) yet I assure your Majesty, that your Displeasure would be more unpleasant to me, than the bitterness of all my Losses, and  
greater



*greater grief, than the greatest of my Misfortunes.*

The Earl having written the foregoing Letter, and leaving it behind him, to be delivered to the *Queen* after his departure, attempted to have passed the Seas *without License*: for the which he was committed to the *Tower*, and condemned to pay *Ten Thousand Pound-Fine* for his Contempt, and to remain Prisoner, at the *Queens* pleasure. *Thus Stow.*

*This short Relation of These Severities, may make it easily conceived, what endeavours there were then used, totally to extirpate Catholick Religion in England.*

Thus you have had a short view of the state of Religion in this *Queens* Reign.

*An Account of the Years, in which these Changes in Religion were made.*

**I**N her First year, she being resolved upon an Alteration of Religion, (as knowing well, that her Legitimation, and the Pope's Supremacy, could not stand together) called a Parliament, which totally complied with her Designs, in order to  
such

such a Change. But the Convocation of the Clergy, which accompanied this Parliament, totally opposed it : and thereupon were deprived of their Ecclesiastical Benefices : a company of Ignorant, and Illiterate men, being Substituted in their places: which gave occasion to the *Calvinists*, or *Presbyterians*, to obtain great Ecclesiastical Perferments here : By which they have continually laboured, to supplant, and undermine the Church of *England*.

It was the Second year of her Reign, before any *Protestant* Bishops were elected. The main cause, for keeping the Episcopal Sees so long vacant, was, that in the meantime, the best Flowers might be culled out of them. Aide, this year was sent to assist the Rebels in *Scotland* against their Lawful *Queen*. The *Presbyterians*, seeing Episcopal Government settled, began to play their Game.

The Bishops, being thus settled, begin the next year, to make Laws, and to compose Articles of Religion, and to exact a Conformity to them: upon which they find great oppositions from the *Presbyterians*.

In her Fourth year, she was solicited by Pope *Pius*, to send her Orators, to the Council of *Trent*: which she refused to do. The Emperor also writ to her to desist from these Alterations of Religion, and to return to the Ancient Catholick Faith of her Predecessors.

In her Fifth year, the Articles of Religion were agreed on in the Convocation.

In her Sixth year, she would have Married the Earl of *Leicester* to the Queen of *Scots*. *Calvin* dies this year, and *Cartwright*, the great promoter of *Presbytery*, retires out of *England*, upon a discontent, to *Geneva*.

In her Seventh year, the *Calvinists* began first to be called *Puritans*.

Dr. *Heylyn*.

In her Eighth year, the Government of the Church, by Archbishops, and Bishops, was Confirmed. And for this we are beholding to *Boner*, the late Bishop of *London*: who being called up to take the Oath of *Supremacy*, by *Horn* of *Winton*, refused to take the Oath, upon this account, because *Horn's* Consecration was not good and valid, by the Laws of the Land. Which

Which he insisted upon, because the *Ordinal*, Established in the Reign of King *Edward* the Sixth, ( by which both *Horn*, and all the rest of Queen *Elizabeths* Bishops, received Consecration) had been Repealed by Queen *Mary*, and not Restored by any Act of Parliament, in the present Reign : ( which being first declared, by Parliament, in the 8th of this *Queen*, to be *Casus Omissus* ; or rather, that the *Ordinal* was looked upon as a part of the Liturgy, confirmed in the First year of this *Queen* :) They next Enacted, and Ordained, That all such Bishops, as were Consecrated by it, in time to come, should be reputed to be lawfully Consecrated.

*Baker.*

In her Eleventh year, there arose a Sect, openly condemning the received Discipline of the Church of *England*, together with the Church-Lyturgy ; and, the very Calling of Bishops.

This Sect so mightily encreased, that in the Sixteenth year of her Reign, the Queen, and Kingdom, was extreamply troubled with them.

In the same Sixteenth year, were taken  
at

at Mals, in their several Houses, the Lord *Morley's* Lady, and her Children; the Lady *Gilford*, and the Lady *Brown*: who being thereof Endicted, and Convicted, suffered the penalties of the Laws.

In her Twentieth year, the severe Laws, against *Roman* Catholicks, were Enacted.

In her Twenty Third year, a *Proclamation* was set forth, That whosoever had any Children beyond Sea, should by a certain day, call them home; and that no person should harbour any *Seminary Priest*, or *Jesuite*. At this time also there arose up in *Holland* a certain Sect, naming themselves, *The Family of Love*.

In a Parliament held the 26th year of her Reign, the *Puritan-party* laboured to have Laws made, in order to the destroying of the Church of *England*, and the setting up of their own Sect.

In her Twenty Eighth year, the *Queen* gave a special Charge to *Whitgift*, Archbishop of *Canterbury*, to Settle an Uniformity in the Ecclesiastical Discipline, which lay now almost a gasping. And at this time, the Sect of *Brownists* (derived from

from one *Robert Brown*) did much oppose the Church of *England*.

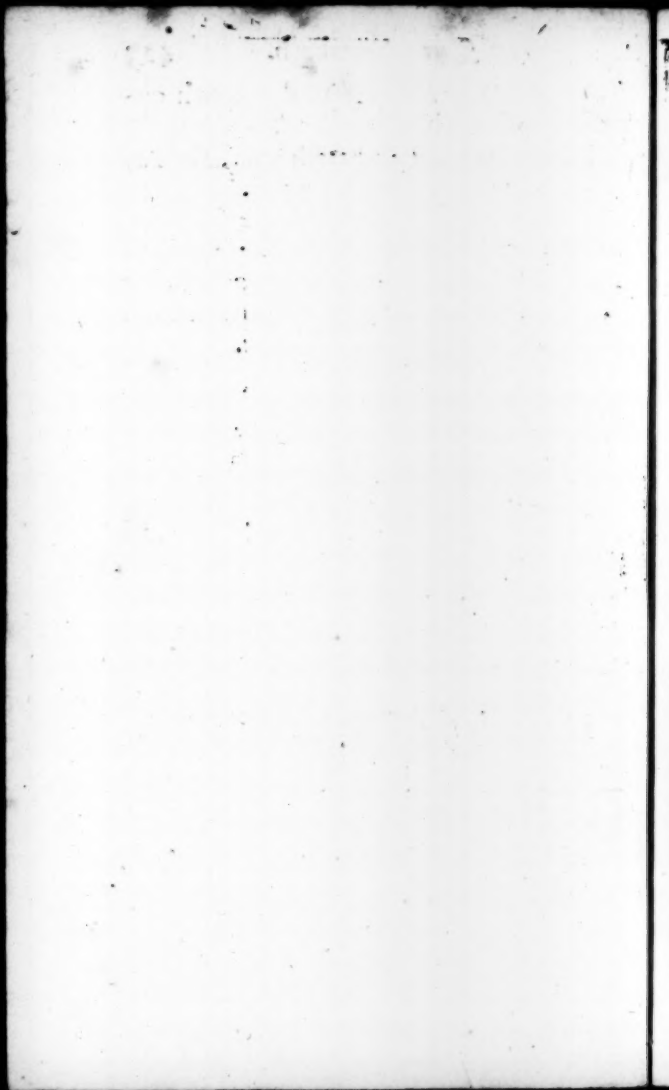
In her One and Thirtieth year, the *Puritan-Flames* broke forth again.

In her Thirty Sixth year, the Severity of the Laws were Executed upon *Henry Barrow*, and his Sectaries, for condemning the Church of *England*, as no Christian Church. Thus *Sir Rich. Baker*.

Here is an End of this Work. Wherein, I hope, there is full Satisfaction given, concerning the Alterations of Religion, which have been made by Publick Authority, in the Reigns of these Kings and Queens: with a sufficient discovery of the Actings of the *Presbyterians* in this Nation, and the ground of multiplying other Sects.

*Here ends the Historical Collections.*

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A N

# APPENDIX.

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## CHAP. I.

*A Word concerning the Doctrines, and  
Practises, deserted by this Nation,  
in these Changes of Religion.*



Now, for a close to this  
Work; I will add here  
in the first place, one  
thing, which I conceive  
deserves well to be ta-  
ken notice of, which is  
this; to wit, That all  
the Doctrines, and Practices, which this  
Nation hath deserted in these Changes of  
E e Religi-



Religion, were delivered to us, by those Apostolical Men, that converted the *Saxons*, our Predecessors, to the Christian Faith; and this by the Confession of many Learned Protestants themselves: which being so, it must necessarily be granted, that we have as much certainty of the Truth of those Doctrines, and Practises, as we have of any other Doctrines, or Practises, in Christianity: since they were all confirmed to us by the same Miracles, that first made us Christians. So that, if they be now found to be false, and erroneous, all the other Doctrines and Practises of Christianity must be so likewise; since the truth of them all depends upon the same Testimony: to wit, the Miracles that were then wrought, and the Authority of those Apostolical men, that delivered them to us.

Now, for warrant of what I have here said concerning this, besides the Testimony of *St. Gregory's* Writings, Liturgy, Ritual, Missal, &c. and besides the ancient Ecclesiastical History, (especially of *England*, and the Synods anciently Assembled in this Nation,) I appeal to the Confession of the most Learned Protestants, as *Humfrey,*

frey, Fulk, the Centuriators of Magdeburg, &c. Whose words, describing the Religion brought into England by St. Gregory, and St. Augustin the Benedictin Monk, are these; They brought in (say they) Altars, Holy Vestments, Images, Chalice, Candlesticks, Censers, Sacred Vessels, Holy-Water, and Sprinkling with it, Reliques, and the Translation of them, Dedication of Churches, with the Bones and Ashes of Dead-men, Consecrations of Altars, of Chalices, or Corporeals, of Baptismal Fonts, of Chrysome, of Oyle, of Churches by using sprinkling of Holy-Water, Celebration of the Mass, use of the Archiepiscopal Pall in the Solemnizing of the Mass, Books of Roman Rituals, and a Burden of Ceremonies, Free-will, Merit, and Justification by Works, Penance, Satisfaction, Purgatory, Single-life of Priests, Publick Invocation of Saints, and Worship of them, Veneration of Images, Exorcisms, Indulgences, Vows, Monachism, Transubstantiation, Prayer for the Dead, Exercise of the

Humph. Jesuitism. rat. 5. p. 5: Car. Chron. l. 4. p. 567. Bal. in Act. Rom. Pont. p. 44. Osiand. Cent. 6. p. 288. Magdeb. Cent. 6. p. 748. & 369. Fulk. Confut. Purg. pag. 333.

*Jurisdiction of the Roman Bishop, and his Primacy over all Churches: in a word, the remaining Chaos (as these zealous Reformers are pleased to call them) of Popish Superstition.*

Here you have had it clearly confessed by these Protestants, that these Doctrines and Practises, were delivered unto us by those, that first Converted our Predecessors, the Saxons, to the Christian Faith: and therefore be your self a Judge, whether these men do with Justice, and Reason, call the said Doctrines, and Practises, Superstitions: And withal, by this you may further perceive, how unjust all the Choppings and Changes in Religion have been, which have been related to you in this Book. And moreover, it will appear, That by these proceedings we have renounced our Right, and made our selves incapable of defending the Truth of our Christianity: Since if those, who first brought us the News of it, and Converted us to it, brought such a Mass of Superstitions with it, (as Protestants are pleased to call them) then it is evident, we cannot be certain of the Truth of any Thing they taught us.

Thus


Thus we may see, how unjust we have been to our selves, in pretending these Re-formations of Religion.

*Now, yet further to manifest the sad condition of this Nation, in having thus deserted its Mother-Church, I will here annex some other Additional Chapters, to make this appear.*

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## CHAP. II.

*Testimonies of Scripture, evidently convincing, That there can be no hope of Salvation for such as are separated from the Church by Heresie, or Schism.*

 Aint Paul sayes, Rom. 16. 17.  
*I beseech you, Brethren, observe those, who make Schisms and Scandals, contrary to the Doctrine, which you have been taught, and avoid them. For such men serve not our Lord Jesus Christ, but their*

*own belly, and by kind Speeches, and Benedictions seduce the hearts of the simple.*

*Annotations.*

St. Paul here carefully warns them to take heed of Seditious sowers of Sects and Dissention in Religion, and this ever to be the mark to know them by ; to wit, If they teach, or move them to any thing, which was not agreeable to that, which they had learned at their Conversion: not bidding them to examine the case by the Scriptures, but by their First Form of Faith, and Religion, delivered to them before they had, or did read any Book of the New Testament.

Now his saying, That such Seducers *serve their own belly*, does evidently manifest, that howsoever Hereticks pretend in words, and External shew of their Sheeps-coat, to preach the Truth, yet indeed they seek but after their own profit, and pleasure: and by the Apostle's own Testimony here we are warranted so to judge of them, as of men, that indeed have no Religion, nor Conscience.

Now to manifest how much such Hereticks are to be detested, he writes thus to Titus, [ *Tit. 3. 10, 11.* ] *A man that is an*  
*Here-*

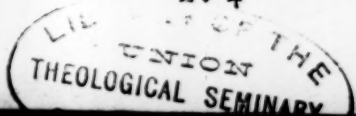
*Heretick, after the first, and second admonition, avoid: knowing, that he that is such an one, is subverted, and sinneth, being condemned by his own judgment.*

*Annotations.*

It is here to be noted, that not every one, who errs in Religion, is an Heretick; but he only, that after the Churches determination, wilfully, and stubbornly, stands in his false Opinion, not yielding to the Decrees of Councils, or to the chief Pastors of the Church therein. They (saith St. Augustin, Epist. 162.) *that defend their Opinions (although they be false, and erroneous) with no stubbornness, nor obstinacy, especially if they be such, as themselves did not broach by bold presumption, but received them of their deceived Parents, and do seek the Truth warily, and carefully, being ready to be reformed, if they find it, such are not to be reputed Hereticks.* And again, [Lib. 18. De Civitat. Dei. Cap. 11.] *They, that in the Church of Christ hold any unsound, or erroneous Opinion, if being admonished to be of a right, and sound opinion, they resist obstinately, and will not amend their pestiferous opinions, but persist in defence of them, are thereby become Hereticks;*

Ee 4

and



and going forth out of the Church, are to be accounted for Enemies that Exercise us ; to wit, by Disputing against them. Again, [ *Lib. 4. De Baptism. cont. Donatist. cap. 16.* ] He is an Heretick, that when the Doctrine of Catholick Faith is made plain and manifest to him, had rather resist it, and chuse that which himself held. And in divers places he declares, that St. Cyprian, though he held an Error, yet was no Heretick, because he would not defend it, after a General Council had declared it to be Erroneous. [ *Lib. 2. De Bapt. Cap. 4.* ] So Possidonius, in the Life of St. Augustin [ *Vit. August. cap. 18.* ] reports, how after the Determination of the See Apostolick, to wit, that Pelagius his Opinion was Heretical, all men esteemed Pelagius an Heretick ; and the Emperor made Laws against him, as against an Heretick. Again, St. Augustin sayes, [ *Lib. De Utilit. Credendi. cap. 1.* ] He is an Heretick in my opinion, that for some Temporal Commodity, and specially for his Glory, and Principality, coines, or else follows new Opinions. St. Augustin likewise, notes in the later end of his Book, *De Hæresibus*, That the People need not to be curious, to know what  
Opinions

Opinions Hereticks hold ; much less to labour to confute them : it being enough for them to know, that they are condemned. And St. *Cyprian* [*Epist.* 52. *Num.* 7.] sayes notably to *Antonianus*, demanding curiously, what Heresies *Novatian* taught ? *No matter* (saith he) *what Heresies he holds, or preaches, when he teaches without :* (that is to say, out of the Church.) Now, although Hereticks be often incorrigible, yet the Church of God ceases not by all means possible to revoke them. Therefore St. *Augustin* says, [*Epist.* 162.] *The Heretick himself, though swelling with odious and detestable pride, and mad with the forwardness of wicked Contention, as we admonish that he be avoided, lest he deceive such as are weak, and little ones, so we refuse not, by all means possible, to seek his amendment, and reformation.*

Now to understand the Reason, why the Apostle here sayes, That an Heretick is *condemned by his own judgment* ; we are to know, That some other grievous offenders are separated by Excommunication from the Communion of Saints, and the Fellowship of God's Church, by the Sentence of their Superiours in the same Church :



**Church :** But Hereticks, more miserable and unfortunate than they, run out of the Church of their own accord ; and so give Sentence against their own Souls to damnation.

Now further to shew the Reason, why Heresie ( which seeks to divide, and tear in pieces the body of the Church ) is so horrid a crime, *St. Paul* here describes its Unity, saying, [ *1 Cor. 12. 12.* ] *For as the Body is one, and hath many Members ; and all the Members of the Body, whereas they be many, yet are One Body ; So also Christ. For in one Spirit, we were all baptized into one Body. And vers. 23. God hath tempered the Body, giving to it that wanted, the more abundant honour, that there might be no Schism in the Body ; but the Members together might be careful one for another. And a little after, You are the Body of Christ, and Members of Member.*

Now to prevent the making a Schism in this Body, he sayes, [ *1 Cor. 1. 10.* ] *I beseech you, Brethren, by the Name of our Lord Jesus Christ, that you All say one Thing, and that there be no Schisms among you ; but that you be perfect in one Sense, and in one Knowledge. Again, [ Eph. 4. 1. ]*  
I be-

*I beseech you, that you walk worthy of the Vocation, in which you are called. And a little after, Careful to keep the Unity of the Spirit in the bond of Peace. One Body, and One Spirit ; as you are called in one Hope of your Vocation. One Lord, One Faith, One Baptism. One God and Father of All.*

And now to manifest, what care our Saviour had taken to preserve this Unity of the Church ; he further adds, *vers. II. And he gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors, and Doctors, to the Consummation of the Saints, unto the Work of Ministry, unto the Edifying ( or building up ) of the Body of Christ, ( to wit, his Church ; ) until we meet all into the Unity of Faith, and Knowledge of the Son of God, into a perfect Man, into the measure of the Age of the Fulness of Christ : That now we be not Children, wavering and carried about with every wind of Doctrine, in the wickedness of Men, in craftiness, to the circumvention of Error. But doing the truth in charity, let us in all things grow in him, who is the Head, Christ : of whom the whole Body ( to wit, the Church ) being compact, and knit together by all juncture of*  
Sub-

*Subministration, according to the operation in the measure of every Member, maketh the encrease of the Body unto the edifying of it self in charity.* Thus the Apostle fully delivers the admirable Structure of the Church.

*Annotations.*

Now as Rebellion is the bane of Civil Common-wealths and Kingdoms, and Peace and Concord the preservation of the same; so is Schism, Division, and diversity of Faith, the Calamity of the Church; and Peace, Unity, and Uniformity, the special Blessing of God therein: and in the Church, above all Common-wealths, because it is in all points a Monarchy, tending every way to Unity: There being but One God, One Christ, One Church, One Hope, One Faith, One Baptism, One Head, One Body, as the Apostle here assures us.

*Thus the Apostle, of the United Body of the Church.*

Now to manifest the great Dignity of the Church, and how much she is beloved by our Saviour; St. Paul [Ephes. 5. 22.] sayes, *The Man is the Head of the Woman, as Christ is the Head of the Church. Himself,*

*self, the Saviour of his Body, (to wit, the same Church, and of no other.) And a little after, vers. 25. Husbands (saith he) love your Wives, as Christ also loved the Church, and delivered himself for it, that he might Sanctifie it, cleansing it by the laver of Water in the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it may be holy, and unspotted. And again a little after, vers. 29. No man ever hated his own flesh, but he nourisheth and cherisheth it; as also Christ the Church: because we be the Members of his Body, of his Flesh, and of his Bones.*

*Annotations.*

The Apostle here saying, that Christ is the Saviour of his Body, (to wit, his Church) doth evidently declare, That none can be saved, or have any benefit by Christ, that is not of his Body, the Church: And what Church that is, St. *Augustin* expresseth in these words; *The Catholick Church only is the Body of Christ, whereof he is the Head. Out of this Body, of the Church, the Holy Ghost quickneth no man.* And a little after, *He that will have the Spirit, let him beware he remain not*  
out

*out of the Church; Let him beware, he enter not into it feignedly. August. Epist. 50. ad Bonifacium Comitem, in fine.*

It is an unspeakable Dignity of the Church; which the Apostle expresseth often elsewhere, but more especially in this whole passage, to be that Creature for which Christ effectually Suffered, to be washed and embrued with Water and Blood issuing out of his holy side, to be nourished with his own Body, to be his Members, to be so joyned unto him, as the Body and Members of the same Flesh, Bone and Substance to the Head, to be loved and cherished of him, as a Wife of a Husband; yea, to be his Wife and most dear Spouse, taken, and formed (as St. *Augustin* often sayes) out of his own Side upon the Cross, as *Eve*, our First-Father *Adam's* Spouse, was made of his Rib. *August. in Psalm. 126, & 127.*

In respect of which great Dignity, and Excellency, the same holy Father affirms the Church to be the principal Creature of God; and therefore named in the Creed next after the Holy Ghost. And he proves, against the *Macedonians*, the Holy Ghost to be God; because he is  
named

named before the Church in the Confession of our Faith. Of which incomparable Excellency of the Church, so beloved of Christ, and so inseparably joyned in Marriage with him, if the Hereticks of our time, had any sense or consideration, they would neither think their contemptible Company, or Congregation, to be the glorious Espouse of our Lord; nor teach, that the Church may Err; that is to say, may be divorced from her Spouse for Idolatry, Superstition, Heresie, or other Abominations. For this is as much as to say, That this his Wife, so dear, and so praised here, is in truth become a very Whore. By this it evidently appears, how just it is, that all *Hereticks* should be Excluded from all hope of Salvation; they being so injurious to Christ, in thus reviling the Church his Espouse, and accusing her of such horrid crimes.

It would require a large Volume to treat of all the passages of Scripture, which speak of this Sacred Authority of our Mother, the Church, and the certain Damnation incurred by all such as refuse to hear and obey her: to manifest which, I conceive, what has been here already said

said, may suffice ; as also to confute that horrid false Opinion generally held in this Nation, to the destruction of many Souls ; to wit, That all the multiplicity of Sects in this Nation, may yet be capable of Salvation, if they lead a Moral good Life: which how untrue it is, these following Testimonies of the Fathers, conformable to the Testimonies of the Holy Scriptures, will make it evidently appear.

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## CHAP. III.

*Testimonies of the Fathers, shewing their Affection, and Zeal to Catholick Unity ; and their detestation of Schisms, and Divisions.*



Aint *Augustin* sayes of the *Donatists*, [*Epist. 48.*] ‘ That  
 ‘ they conceived it a thing  
 ‘ indifferent unto what Par-  
 ‘ ty they joyned themselves,  
 ‘ supposing, that they were Christians :  
 ‘ and

and therefore they remained fixed to that Party, in which they were born.

Now unto these St. Augustin, and the rest of the Provincial Council at Cirra in Numidia, sent this following Declaration.

Aug. Epist. 152.

*Whosoever is separated from this Catholick Church, (amongst whom they reckoned the Sect of the Donatists) how laudably soever he may think himself to live, shall be excluded from Eternal Life, and remain obnoxious to God's heavy Wrath, as being guilty of the heinous crime of being divided from the Unity of Christ.*

And as for the Sacraments, received by them in that Separation, the Declaration goes on thus.

*You being fixed in the sacrilege of Schism, partake of the Sacraments of Christ to your own judgment, (or condemnation:) Which Sacraments were profitable, and very advantageous to you, when in Catholick peace you had Christ for your Head, where charity covered a multitude of sins.*

Again, St. Augustin sayes of them, [De Bapt.lib.1.cap.8.] *Those whom the Do-*

F f

natists



natists heal of the Wound of Idolatry, and Infidelity, they themselves wound more dangerously with the wound of Schism.

And again, [*Super Gest. Emerit.*] Out of the Catholick Church an Heretick may have all things, but Salvation. He may have the Sacraments, He may sing Hallelujah, He may answer Amen, He may keep the Gospel, He may have the Faith, and Preach it: only Salvation he cannot have.

Likewise, in his Book against Petilian, [*lib. 3. cap. 5.*] he saith, No man preaching the Name of Christ, and carrying, or ministering the Sacraments of Christ, is to be followed against the Unity of Christ.

And again, writing against the Adversary of the Law and the Prophets, [*lib. 1. cap. 17.*] he hath these words, If he bear not the Church, let him be to thee as an Heathen, or Publican, which is more grievous than if he was stricken through with a sword, consumed by flames, exposed to wild Beasts, &c.

And again, [*August. de Symb. ad Catech. lib. 4. cap. 10.*] For this cause (sayes St. Austin) our Christian Creed concludes with the Articles touching the Church; because

if

*if any one be found separated from her, he shall be excluded out of the number of God's Children, neither shall he have God for his Father, who will not have his Church for his Mother. It will nothing profit such an one, that he hath been Orthodox, (or sound) in his Belief, done so many Good Works, &c.*

Lastly, In another place [ *Lib. de Past. cap. 12.* ] he saith, *The Devil saith not, Let them be Donatists, and not Arrians; for whether they be here, or there, they belong to him, that gathers without making a difference. Let him adore Idols, saith the Devil, he is mine: Let him remain in the Superstition of the Jewes, he is mine: Let him quit Unity, and pass over to this, or that, or any Heresie, he is mine.*

So likewise the Ancient Father, *St. Irenæus*, [ *lib. 4. cap. 62.* ] *God (saith he) will judge those which make Schisms in the Church. Ambitious men, who have not the honour of God before their eyes; but rather embracing their own interest, than the unity of the Church, for small and light causes, divide the great, and glorious Body of Christ.*

In like manner, St. *Dionysius*, Bishop of *Alexandria*, [*Hist. lib. 6. cap. 45.*] (as *Eusebius* witnesseth) writing to *Novatian*, saith, *A man ought rather to endure All Things, than to consent to the Division of the Church of God; since Martyrdom, to which men expose themselves, to hinder the dismembring of the Church, is no less glorious, than what a man suffers for refusing to sacrifice to Idols.*

Also St. *Cyprian* [*Lib. de Unitat. Eccl[esi]e.*] in his Book of the *Unity of the Church*: *Do they think (saith he) that Christ is amongst them when they are Assembled? I speak of those which make Assemblies out of the Church of Christ. No; although they were drawn to Torments, and Execution, for the confession of the Name of Christ; yet this pollution is not washed away: No, not with their blood. This inexplicable, and inexcusable crime of Schism is not purged away, even by death it self. That man cannot be a Martyr, that is not in the Church.*

And again, (he saith) *He shall not have God for his Father, that would not have the Church for his Mother.*

So

So likewise *St. Pacianus*, in one of his Epistles, [*Epist. 2. ad Sempr.*] Although that Novatian (saith he) hath been put to death (for Christ) yet he has not received a Crown. And why? Because he was separated from the peace of the Church, from concord, from that Mother, of whom whosoever will be a Martyr, must be a portion.

*St. Chrysostome*, in one of his Homilies [*Hom. 11. in Ephes.*] tells us, There is nothing doth so sharply provoke the wrath of God, as the Division of the Church: in-somuch, as though we should have performed all other sorts of Good Things, yet we shall incur a punishment no less cruel, by dividing the Unity and Fulness of the Church, than those have done who pierced and divided Christ's own Body.

And therefore the Fourth Council of Carthage declares, [*Can. 1.*] That out of the Catholick Church there is no Salvation.

*St. Fulgentius* likewise saith, [*De Remiss. Peccat. cap. 22.*] Out of this Church, neither the Title of Christian secures any one; neither doth Baptism confer Salvati-

on; neither doth any man offer a Sacrifice agreeable to God; neither doth any man attain to Eternal Life. For there is one only Church, one only Dove, one only Well-Beloved, one only Spouse.

And again, ( in his Book *De Fide ad Petrum. cap. 39.* ) Hold this ( saith he ) most firmly, and doubt not of it in any wise, That every Heretick and Schismatick whatsoever, Baptized in the Name of the Father, the Son, and the Holy Ghost, if before the end of his Life he be not Re-united to the Catholick Church, let him bestow never so many Alms, yea, though he should shed his blood for the Name of Christ, he cannot obtain Salvation.

Likewise St. Prosper sayes, [ *Lib. de Prom. & Prædestinat. Dei. p. 4. cap. 5.* ] He who does not Communicate with the Universal Church, is an Heretick and Antichrist.

See *Athanasius* in the beginning of his Creed.

Whosoever expects to be saved, must necessarily (before all things) Assent to, and retain the Catholick Faith: which unless he preserves entire, and inviolate, (that is, entirely

tirely submits to it) without all question, he will perish everlastingly.

And again, at the end thereof, thus.

*This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.*

See St. Augustin, writing upon this Beatitude. Blessed are those that suffer Persecution for Justice. (Lib. 1. de Sermone Domini in Monte.)

*It is not the suffering these Things (saith he) that makes men Blessed, but the undergoing them (for the Name of Christ) not only with an equal mind, but likewise with joy and much satisfaction. For many Hereticks, deceiving Souls under the name of Christians, have suffered many of these things : But they are therefore excluded from this reward of being Blessed ; because it is not here only said, Blessed are those which suffer Persecution ; but it is further added, for Justice. Now, where Faith is not sound and entire, there can be no perfect Justice ; since the Just man lives by Faith.*

*Neither can Schismatics promise to themselves any thing of this reward; because likewise where there is no Charity, there can be no Justice. For the love of our Neighbour cannot design any thing that is evil, or unjust, against him. Hence it is manifest, that if they had such charity, they would not seek to rent and tear in pieces the Body of Christ; which is his Church.*

Likewise the same Father, in his *Fourteenth Sermon, De verbis Domini*, proves in general against all *Hereticks* and *Schismatics*, that whatsoever in particular their opinions are, yet since *they profess otherwise than the Church does*, and requires of them to do, they are in a *damnable Estate*; because thereby they *virtually renounce one Fundamental Article of Faith: viz. of the Authority and Unity of the Catholick Church*: And therefore if they break *Communion*, though but for *one Doctrine*, and that of it self of no great importance, their *Orthodoxnes* in all other Points will not avail them, wanting *Truth*; and especially renouncing *Charity* and *Obedience* to the *Universal Church*. Hereupon the same Father [in *Psal. 54.*]  
faith

saith of the *Donatists*, *We have each of us one Baptism; in This they were with me. We celebrated the Feasts of the Martyrs; in This they were with me. We frequented the Solemnity of Easter; in This they were with me. But they were not in All Things with me. In Schism they were not with me. In Hereſie they were not with me. In many Things they were with me; and in ſome few Things they were not with me. But in thoſe few things in which they were not with me, thoſe many things do not profit them in which they were with me.*

So again the ſame Father, ſpeaking to the ſame *Donatiſts* [*Epiſt. 48.*] ſaith, *You are with us in Baptiſm, in the Creed, and in other Sacraments of the Lord: But in the ſpirit of Unity, in the bond of Peace, and finally in the Catholick Church you are not with us.*

To the ſame purpoſe writeth *St. Cyprian*, in his Book [*De Unitate Eccleſiæ.*] *One Church* (ſaith he) *the Holy Ghoſt, in the Perſon of our Lord, deſigneth, and ſaith, One is my Dove. This Unity of the Church he that holdeth not, doth he think that he holdeth the Faith? He that withſtandeth and reſiſteth the Church; He that*  
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forſaketh Peter's Chair, upon which the Church was built, doth he truſt that he is in the Church? When the bleſſed Apoſtle St. Paul alſo ſheweth this Sacrament of Unity, ſaying, One Body, and one Spirit, [Ephes. 4. 4.] Which Unity, we Biſhops eſpecially, that Rule in the Church, ought to hold faſt and maintain; that we may prove the Biſhoply Function alſo it ſelf to be one, and undivided.

And again, in one of his Epiſtles, [Epiſt. 40.] There is one God, and one Chriſt, and one Church, and one Chair, by our Lord's Voice founded upon Peter. Another Altar to be ſet up, or a new Prieſthood to be made, beſides one Altar and one Prieſthood, is impoſſible. Whoſoever gathereth elſewhere, ſcattereth. It is adulterous, it is impious, it is ſacrilegious, whatſoever is inſtituted by man's Fury, to the breach of God's Divine Diſpoſition. Get ye far from the contagion of ſuch men, and fly from their ſpeeches as from a canker, and peſtilence; Our Lord having premoniſhed, and warned us before-hand, ſaying, They are Blind leaders of the Blind. Matth. 15. 14.

St. Hilary likewise [Libro ad Constant. Auguſt.] thus applieth this ſame place of  
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the Apostle [Ephes. 4. 4, 5.] against the *Arians*, as we may do against the *Calvinists*.

*Perillous, and miserable it is* (saith he) *that there are now so many Faiths as Wills, and so many Doctrines as Manners; whiles either Faiths are so written as we will, or as we will, so are understood. And whereas according to one God, and one Lord, and one Baptism, there is also one Faith, we fall away from that which is the only Faith; and whiles more Faiths be made, they begin to come to that, that there is none at all.*

Noah's Ark is an acknowledged Type of the Church, as it appears by St. Peter, [1 Pet. 3. 20, 21.] Wherefore, as All perished Temporally by the Deluge, that were not in the Ark; so all perished Eternally, who are out of the Church: Witness St. Cyprian, whose words are these [Cyprian. lib. de Unitat. Ecclesiæ.] *Whosoever separates himself from the Church, is separated from the Promises of Christ.*

*Whosoever forsakes the Church is an Alien, an Enemy, a prophane Person. He cannot have God for his Father, who will not have the Church for his Mother. Could any e-*  
*scape*

*safe drowning, being out of the Ark ? so neither shall any one escape Damnation out of the Church.*

*They cannot abide with God, who refuse to continue with one accord in his Church. Though they be cast into the Fire and burnt; though they be devoured by wild Beasts, &c. yet shall not that be any Crown of their Faith, but a punishment of their perfidiousness. Such an one may be killed; he shall never be crowned. Thus St. Cyprian.*

Now concerning the Supereminent Power of Bishops in the Church, as to the Excommunication of Hereticks, and of the effect thereof, St. Hierom, [Epiſt. ad Heliodorum. cap. 7.] has these remarkable words: *God forbid (saith he) I should speak sinistrously of them, who succeeding the Apostles in degree, make Christ's Body with their holy mouths, by whom we are made Christians; who having the Keyes of Heaven, do after a sort, judge before the Day of Judgment: who in sobriety and chastity, have the keeping of the Espouse of Christ, (to wit, his Church.) And a little after, They may deliver me up to Satan, to the destruction of my Flesh, that the Spirit may be saved in the day of our Lord Jesus.*

*And,*

*And, in the old Law whosoever was disobedient to the Priests, was either cast out of the Camp, and so stoned of the People; or laying down his neck to the Sword, expiated his offence by his Blood: But now the Disobedient is cut off with the spiritual Sword; or being cast out of the Church, is torn by the furious mouth of Devils. Thus St. Hierom.*

The Church's Practice in this, is taken from the Example of St. Paul, [1 Tim. I. 19.] where, having exhorted Timothy to preserve his Faith, and a good Conscience, he presently adds, *Which certain repelling, have made shipwrack about the Faith* (that is, of their Faith;) *of whom is Hymenæus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme.*

Now to prevent our being Seduced by Hereticks, St. Paul sayes, 2 Tim. 3. 1. *And this know you, that in the last dayes shall approach perillous times: and men shall be lovers of themselves, covetous, haughty, proud, blasphemous, not obedient to their Parents, unkind, wicked, without affection, without peace, accusers, incontinent, unmerciful, without benignity, traytors, stubborn,*

born, puffed up, and lovers of voluptuousness, more than of God; having an appearance indeed of Piety, but denying the virtue thereof: and these avoid. For these be they, that craftily enter into houses, and lead captive silly women, laden with sins, which are led with divers desires; alwayes learning, and never attaining to the knowledge of the Truth. But as Jannus and Mambres resisted Moses, so these also resist the Truth; men corrupted in mind, reprobate concerning the Faith. But they shall prosper no further. For their folly shall be manifest to all, as theirs also was. All these words St. Cyprian [Epiſt. 55. Num.3.] Expounds of such as by pride and disobedience resist God's Priests. Let no faithful man (saith he) that keepeth in mind our Lord's, and the Apostle's Admonition, marvel, if he see, in the latter times, some proud and stubborn fellows, and the Enemies of God's Priests go out of the Church, or impugn the same: when both our Lord and the Apostle foretold us, that such should be.

Now one Reason, why the going out of the Church by Heresie is so great a crime, is, because the Church is alwayes  
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preserved from Error, by the privilege of Christ's Presence, of the Holy Ghosts Assistance, of our Lord's Promise, and Prayer : of which see St. *Augustin* upon those words of the 118 *Psal.* Conc. 13. *Ne auferas de ore meo verbum veritatis usque quaque.* Where he writes admirably of this matter.

To the same purpose also these words of *Lactantius* are very remarkable. *It is the Catholick Church only that keeps the true Worship of God. This is the Fountain of Truth, This is the House of Faith, This is the Temple of God; into which if a man enter not, or from which if any man goes out, he is an Alien, and Stranger from the hope of everlasting life and salvation. No man must by obstinate contention flatter himself: for it stands upon Life, and Salvation.* St. *Cyprian* [Epiſt. 55. ad Cornel. Num. 3.] sayes, *The Church never departs from that which she once hath known: And St. Irenæus* [lib. 1. cap. 3.] *That the Apostles have laid up in the Church, as in a rich Treasury, all Truth.* It were an infinite labour to recite all, that the *Fathers* say of this matter; All counting it a most pernicious absurdity to affirm, That the Church of Christ

Christ may err in Doctrines of Faith.

St. John the Apostle, 1 *Job.* 2. 18. sayes, *Little Children, it is the last hour, and as ye have heard that Antichrist comes, now there are become many Antichrists; whereby we know that it is the last hour. They went out from us; but they were not of us.* St. Cyprian upon this place writes thus; [*Epiſt.* 76. *Num.* 1. *ad Magnum.*] *The holy Apostle St. John did not put a difference betwixt one Heresie or Schism and another; nor meant any sort, that especially separated themselves, but generally called All, without exception, Antichrists, that were adversaries to the Church, or were gone out from the same. And a little after, It is evident, that All be here called Antichrists, that have severed themselves from the Charity and Unity of the Catholick Church.*

Concerning St. Peter's Supremacy, or Charge of the whole Church, from which Hereticks separate themselves; St. Cyprian writes thus, [*Lib. de Unitat. Ecclesiæ.*] *To Peter (saith he) our Lord, after his Resurrection, said, Feed my Sheep; and built his Church upon him alone, and to him he gives the charge of Feeding his Sheep. For although, after his Resurrection, he gave his*

his Power alike to all, saying, As my Father sent me, so I send you. Receive the Holy Ghost. If you remit to any their sins, they shall be remitted, &c. Yet to manifest Unity, he constituted one Chair, and so disposed by his Authority, that Unity should have origin of one. The rest of the Apostles were that, which Peter was, in equal Fellowship of Honour, and Power; but the beginning comes of Unity; the Primacy is given to Peter, that the Church of Christ may be shewed to be one, and one Chair.

St. Chrysostome also sayes thus, [Lib. 2. de Sacerdot.] Why did our Lord shed his Blood? Truly, to redeem Those Sheep, the Cure of which he committed both to Peter, and also to his Successors. And a little after, Christ would have Peter endowed with such Authority, and to be far above all his other Apostles. For he saith, Peter, Dost thou love me, more than all These do? Whereupon our Master might have inferred, If you love me, Peter, use much Fasting, Sleep on the hard Floor, Watch much, be a Patron to the Oppressed, a Father to Orphans, and a Husband to Widows. But omitting all These things, he sayes, Feed my Sheep.



For, all the other Vertues, certainly, may be done easily by many Subjects, not only Men, but also Women: but when it cometh to the Government of the Church, and committing the charge of many Souls, all Women-kind must needs give place to the burden and greatness thereof, and a great number of Men also.

St. Gregory likewise [ Lib.4. Epist.76. ] writes thus; *It is plain to all men, (saith he) that ever read the Gospel, that by our Lord's mouth, the charge of the whole Church was committed to St. Peter, Prince of the Apostles. For, unto him it was said, Feed my Sheep. For him was the Prayer made, that his Faith should not fail. To him were the Keyes of Heaven given; and Authority to bind and loose. To him the Cure of the Church, and Principality was delivered: and yet he was not called the Universal Apostle. This Title indeed was offered, for the honour of St. Peter, Prince of the Apostles, to the Pope of Rome, by the holy Council of Chalcedon; but none of that See did ever use it, or consent to take it. Thus St. Gregory.*

St. Paul

St. Paul [*ad Corinth. 1.2.15.*] sayes, *The Spiritual man judgeth all things.*

*Annotations.*

St. Irenæus [*lib. 4. cap. 6.*] excellently declaring, That the Church, and every Spiritual Child thereof, judges and condemns, all false Prophets, and Hereticks, of what sort soever : at length concludes with these remarkable words; *The Spiritual man shall judge also all that make Schisms, who are cruel, not having the love of God, and, who respecting more their own private, (to wit, Interest) than the Unity of the Church, mangle, divide, and (as much as in them lies) kill, for small causes, the great and glorious Body of Christ, (to wit, his Church) : speaking Peace, and seeking Battel.* He, (to wit, the Spiritual man) shall judge likewise such as be out of the Truth, that is to say, out of the Church : which Church shall be under no man's judgment, for to the Church are all things known, in which is perfect Faith of the Father, and of all the Dispensation of Christ, and firm knowledge of the Holy Ghost, that teacheth all Truth.

It is said, *Acts* 11. 26. *That the Disciples were at Antioch first named Christians.*

*Annotations.*

This name *Christian* ought to be common to all the Faithful; and other new Names of Schismatics, and Sectaries, must be abhorred. *If you hear* (saith *St. Hierom*, contr. *Lucif. cap. 7. in fine.*) *any where such as be said to be of Christ, not to have their Names of our Lord Jesus Christ, but to be called after some other certain Name, as Marcionites, Valentinians, (as now also the Lutherans, Calvinists, Protestants, &c.) know you, that they be long not to the Church of Christ, but to the Synagogue of Antichrist.*

*Lanctantius* also [*lib. 7. Divinarum Institution. cap. 30.*] saith thus; *When Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other (to wit, such Sects) be named, they cease to be Christians; Who having left the Name of Christ, have assumed the Names of Men.*

Neither can our now

Sectaries help, or excuse themselves, by objecting, That we are called *Papists*: For, besides that it is by them scornfully  
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invented (as the name *Homousians* was by the *Arrians*) This Name is not of any one Man, Bishop of *Rome*, or elsewhere, known to be the Author of any Schism, or Sect (as their callings be) but it is of a whole State, and order of Governors, and that of the chief Governors; to whom we are bound to cleave in Religion, and to obey in all things concerning it. So that to be a *Papist* is to be a Christian, a Child of the Church, and a Subject of Christ's Vicar. And therefore against such impudent Sectaries as compare the Faithful, for following the Pope, to the diversity of Hereticks, bearing the names of new Masters, let us ever have in readiness this saying of St. *Hierom*, writing to Pope *Damasus* [*Hierom. Epist. ad Damasum*] *Vitalis I know not, Miletius I refuse, I know not Paulinus. Whosoever gathereth not with you, scattereth. That is to say Whosoever is not Christs, is Antichrists.* And again, *If any man joyns with Peter's Chair, he is mine*; that is, he is of one Faith with me.

It is here further to be observed,

That this name *Christian* (given to all Believers, and the whole Church) was specially taken, to distinguish them from

Jews and Heathens, which believed not at all in Christ: And the same now likewise severeth, and makes Christians known from Turks, and others, who believe nothing of the Divinity of Christ.

But when Hereticks began to rise up among Christians, (which Hereticks professed Christs Name, and sundry Articles of Faith, as true Believers do) then the name of *christian* was too common to distinguish such Hereticks, and make them known from true Believers, who were entirely sound in their Faith. And therefore to distinguish these, from such true and faithful Believers of All Doctrines of Christian Faith, the Apostles (inspired by the Holy Ghost) put into the Creed the name *Catholick*; which is as much as to say, *A true and faithful Believer of all Christian Doctrine.*

And by this it appears evidently,

That no Heretick is a *Catholick*, although they falsely pretend to it, when they are pressed with this Article of the Creed.

To confirm what hath been here said, St. Pacianus [ *Epist. ad Symphorianum.* ] writes thus: *When Heresies were risen, and*  
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endeavoured by divers Names to tear the Dove of God, and Queen (to wit, the Church) and to rent her in pieces; the Apostolical People required their Sir-name, whereby the uncorrupt People might be distinguished, &c. and so Those that before were called *Christians*, are now *Sirnamed Catholicks*. *Christian is my Name* (saith he) *Catholick my Sirname*. And thus the word *Catholick* is a proper note, by which the Apostles, in their Creed, taught us to discern the true Church from the false Heretical Congregations of all sorts of Hereticks.

And not only the meaning of the word, which signifies *Universality of Times, Places, and Persons*, but likewise the very name, and word it self, by God's Providence, has been *alwayes*, and *only*, appropriated to True Believers: and though sometimes, at the beginning, or first rising up of Sects, challenged by them, yet never obtained by Hereticks, as their constant Name.

Wherefore St. *Augustin* sayes,  
*In the lap of the Church, the very name of Catholick keeps me,* [*Aug. contr. Epist. Fundament. cap. 4.*] And again, [*tract. 32.*

*in Joan.] We receive the Holy Ghost, if we love the Church, if we be joyned together by Charity, if we rejoyce in the Catholick Name and Faith.*

And again, [*Tom. 1. libr. de verâ Religione, cap. 7.*]

*We must hold the Communion of the Church, which is named Catholick; not only of her own, but also of all her Enemies. For will they, nill they, the Hereticks also, and Schismaticks themselves, when they speak not with their own Fellows, but with Strangers, call the Catholick Church, nothing else, but the Catholick Church. For they would not be understood, unless they discerned it, that is, expressed it, by This Name, by which she is called of all the World.*

Thus far of the Testimonies of the Fathers concerning Schisms.

## CHAP. IV.

*The Reason of this great Severity of both Scriptures, and Fathers, against Heresie, and Schism.*

**N**OW the reason of this great Severity of the Fathers, excluding all from any hope of Salvation, that are divided from the Unity of the Church by Schism, or Heresie, is manifested by St. *Augustin*, in a Discourse of his upon those words of our Saviour, *John 6. 55. My Flesh is meat indeed, and my Blood is drink indeed.* Where he writes thus: *The following words are these, As my Living Father sent me, and I live by the Father; so he, that eats (or feeds upon) me, shall live by me. Our Saviour has taught us by these Mysterious Words, That we are to be as Members in his Body, the Church, under him, or connected to him,*



*as our Head, feeding upon his Flesh, and not deserting his Unity.*

*Now that, which makes us his Members, is this Unity: which Unity is caused by charity, diffused into our hearts by the Holy Ghost, who is given to us. It is therefore the Spirit (to wit, of Charity) that gives life, making us living Members. Nor does this Spirit make any living Members, but such as are in the Body of the Church; which receives life from the same Spirit. For the Spirit, or Soul which is in man, does not give life to a member separated from the Body; because it is not joyned by Union to the same Body.*

*The design of this Discourse, is to move us to love Unity, and fear a separation from the Church. For a Christian ought to fear nothing more, than to be separated from the Body of Christ, to wit, his Church: since such as are separated from this his Mystical Body, are not his Members; and not being his Members, they cannot receive life from his Spirit.*

*Now the Apostle assures us, That such as have not the Spirit of Christ, belong not to him.*

*And a little after, in the same Homily, he*

he goes on thus: *The Faithful knows Christ's Body, if they neglect not to be his Body. They must be his Body, if they will live of the Spirit of Christ. For none live of the Spirit of Christ, but his Body, the Church. Consider well, what I have said.*

*You, being a Man, are composed of a body and a spirit; which is otherwise termed a Soul. The Spirit, or Soul, is invisible, the Body, visible. Now as your Body lives by your Spirit; so if you will live by the Spirit of Christ, you must be in the Body of Christ. For as my Body lives by my Spirit, and your Body, by yours; so the Body of Christ cannot live, but by the Spirit of Christ.*

*He, that desires to live, may understand here where he is to live, and from whence he is to receive his life. He must approach, believe, and be incorporated, if he pretends to live. He must not voluntarily separate himself from being connected with the Members of this Body of the Church; nor be a corrupted Member, so as to deserve to be cut off: nor yet so disformed, or out of order, that the rest of the Members of the Body may be ashamed of him. He is therefore*

*fore to be fair, and neat, aptly proportioned to the rest, and in perfect health.*

*Moreover, he must be careful to adhere closely to the Body of the Church, taking his life from God, and referring it to him, labouring here in this life, that he may afterwards reign in Heaven.*

Thus St. *Augustin* convinces evidently,  
That no Schismatick, or Heretick,  
can be saved.

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## CHAP. V.

*A further manifestation of the horridness of the Sin of Schism ; and in what Case Ignorance may Excuse from the Guilt of it.*



Now yet, to penetrate more fully into the true Grounds, why, above almost all other Sins a Christian is capable of committing, Schism, that is, the setting up of an Altar against an Altar; or the relinquishing the

the External Communion of the Church, the making Collects or Assemblies without, yea against the consent of the true Bishops, or Church-Governours, &c. should be a sin so unpardonable, we are to consider, that the true reason of this may be deduced from the Example of all other Governments whatsoever.

For, the greatest offence a Subject can commit against Monarchy, is an actual attempt, or rather the attempt executed, by which Monarchy is dissolved. Inwardly to condemn the Laws of such a Government; or to entertain Principles, which, if put in practice, would withdraw Subjects from their due Obedience, is an offence of an high nature; but the actual Cantonizing of a Kingdom, and the raising in it Courts and Judicatories, independent on, and opposite to the Common Tribunal of the Country, is the utmost of all crimes: both the Seducers and the Seduced, are not only deprived of the Priviledges belonging to good Subjects, but pursued by Arms, as the worst of All Enemies.

It is so in God's Church. The main Thing our Creed teaches us to believe of it,

it, is its Unity; without which it is not a Church. Now if Unity, then Order, then Subordination of Governments, &c. What therefore is the great Sin against this Fundamental Constitution of the Church, but Schism? a dissolving the Communion, and connexion, that the Members of this great Body have amongst themselves, and with relation to the whole?

We all willingly acknowledge, that the great sin of the Synagogue, the sin that filled up the measure of the crimes of the *Jews*, was their Murdering of our Lord. Now, sayes *St. Chrysostom* [*Homil. 11. ad Ephes.*] *We shall not merit, or incur, a less cruel Punishment, if we divide the Unity and Plenitude of the Church, (the Mystical Body of our Lord) then Those have done, who pierced, mangled, and tore his own Body.*

But may not Ignorance excuse the Guilt of Schism? No: on the contrary, in some regard, it aggravates it.

For, though Pride, and Malice, be far greater in the leading Schismatics, Persons of Wit and Learning; yet ignorant Souls, and Ideots, seem more to contradict Humane reason; because the more  
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ignorant they are, and being no Pastors, the more they ought to submit their judgments to Authority; and consequently the preferring their own conduct, or the conduct and direction of particular men, or Churches, before the universal Authority of the Church, the Excommunicating, as it were, the whole Church of God, the esteeming all Christians, both Pastors and Flocks, as Heathens and Publicans, is a presumption so contrary to humane nature and reason, that their want of Learning is that which will most of all condemn them.

I speak not now of Persons absolutely Ideots, who scarce know there are any other Pastors, or any other Church than their own; who pretend not at all to pass their judgments on other Religions; but know only what their Pastors teach them; having not ability, by reason of their condition, to examine Scriptures, and Churches.

For such, no doubt, may, by their simplicity, and absolute invincible ignorance, escape the malignity of Schism.

But I speak of inferior Tradesmen, of Gentlemen, and Gentlewomen, who have  
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a capacity of being rightly instructed, and better informed, of the Spiritual Authority, to which they owe their Subjection; and yet who, by their own perverseness, become troublers of the Church; and who, because they can read the Scriptures, take upon them to judge of the Sense of them, both for themselves, and their Pastors.

Such as these, no doubt, have drunk in the very Gall of Schism, by usurping an Authority, which, express Scripture says, belongs only to Pastors.

I fear, much fewer than is ordinarily imagined, of those, who have any liberal Education, will be excused from this sin, by any Ignorance, Surreptition, Provocation, &c. by reason of that great evidence and light, which they have of the continued Succession, Unity of Doctrine, perfect Obedience to their Spiritual Superiours, Penances, and Retirements from the World; and several other signal marks of the One, Holy, Catholick, and Apostolick Church.


Some may be more deeply guilty, and obnoxious to a heavier damnation, than others; as Ring-leaders, more than their Followers: But Damnation is by the Fathers

thers generally denounced, as the portio-  
of them all. *Thus of the sin of Schism.*

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## CHAP. VI.

### *Of the Schism of the Church of England.*

OW, whereas some Prote-  
stants seek to vindicate the  
Church of *England* from  
Schism, by likening it to the  
Church of *St. Cyprian*, of  
whom it is said, *That it condemned no man,*  
*nor separated none from its Communion;*  
yet you are to know, that this Plea helps  
them not at all.

For, although this Moderation did ex-  
empt *St. Cyprian* from Schism, because  
(as *St. Augustin* sayes) *The Church had not*  
*then decided the dispute;* to whose decisi-  
on *St. Cyprian* would certainly have sub-  
mitted: yet this Moderation does not at  
all exempt the Church of *England* from  
Schism; because her Separation from her

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Mother-Church is for very many Doctrines of Faith, defined, and determined by the same Church.

This following Example, will make the Case of the Church of *England* evidently appear.

For if (for Example) a Province in *England* had with-drawn its self from the Publick Civil Authority, This Excuse would not exempt them from being Rebels, to say, *We do not intend to quarrel with Those that continue in Obedience to the King; we mean neither him, nor them, any harm, They shall be welcome to come among us; if they will, we will be good friends; we will not meddle with their doings; but we will be governed only by our own Laws, and Magistrates, &c.* I believe, (I say) This would not take from them the Guilt of Rebellion. Their Civility, in such their Rebellion, would not change the Title of their crime, nor free them from the punishment due unto it. It may, perhaps, qualifie the Prince's resentment; but the civilest Treason is Treason.

In

In this Point of Schism,  
to the end that Doctor *Peirce*, in his  
Court-Sermon, may clear Protestants, and  
lay the weight of so great a crime, on the  
Catholick Church; he argues thus: *Since,*  
*besides the corruptions in Practice, (which*  
*yet alone cannot justify Separation) there*  
*were in the Roman Church so many corrup-*  
*tions in Doctrine likewise, entrenching on*  
*Fundamentals, the Schism could not be on*  
*the Church of England's side; which was*  
*obliged to separate, so just cause being gi-*  
*ven; but on theirs, who gave the cause of*  
*the separation.*

This Plea of the Doctors, if it be admitted, totally destroyes all Governments, and layes all the Guilt of Schisms, and Rebellions in Church and State, upon Civil and Ecclesiastical Governors.

For, if Subjects may accuse their Governors, and be themselves Judges of the Justice of such their Accusations, the Governors are alwayes sure to be condemned and pronounced guilty, and the Subject justified.

Now, to admit this Liberty of the Subject in Church-Government, above all others is the most unjust Thing imaginable;

because that Government is protected from all error in Doctrines of Faith, by the assistance of the Holy Ghost; who was sent by our Saviour *to teach it all Truth.*

Wherefore, to tax that Government with Errors in Faith, is, either to tax the Holy Ghost with them, or to blaspheme against our Saviour, by saying he has not kept his word, in *sending the Holy Ghost to teach the Church All Truth.*

Besides, There is this other consideration, which doth further manifest the weakness of this the Doctor's Plea.

For, if the Church of *Rome* be our Mother-Church, (as King *James* acknowledged her to be, in a publick Speech made to his Parliament, wherein he sayes, *I acknowledge the Church of Rome to be our Mother-Church:* [See *Stow*, p. 840.] then it will follow, as it was urg'd in Parliament by Doctor *Heath*, Archbishop of *York*, in the Reign of Queen *Elizabeth*), *that if now, after so many Ages, this Church of Rome be found an Erroneous Church, then we have hitherto received no benefit by our Christianity: but rather have been all along deceived: since if this Mother-Church be*

*be false, the Doctrine which she taught us, must necessarily be false: A Church being said to be false, because she teacheth false Doctrine.*

Thus the Doctor may see, what he has gotten by his Reformation.

*There is one thing yet, that deserves well to be taken notice of, in this change of Religion here in England.*

For, if all the Clergy, and the Universities, had generally assented to this Change, it might have seemed a lesser crime. But to have this done, (*as de facto* it was done in Queen Elizabeths Reign) by Laymen only, and this only with the Difference of Six Voices in Parliament, (although that Parliament was pack'd for this purpose) and in opposition to the contrary Protestations, and Declarations of all the Clergy, and Universities, This does heighten this crime to the utmost of all Impiety.

*I will yet for a close, add one thing more: which does not a little manifest this Impiety.*

For although Reformation of Religion was here pretended; yet it evidently ap-

pears by our English History, that nothing but worldly and carnal Interests carried on this business. For was not the Liberty, obtained by King *Henry* the Eighth, to bring into his Bed a new handsom Wife, instead of his former vertuous Queen, a very carnal Interest?

Was not his invading all the Possessions, and Treasure of Monasteries, a great Secular Interest?

Was not the dividing the said Lands amongst the Nobility, and Gentry, at very easie rates, a very great Interest?

In King *Edward's* dayes, was not the Protector's seizing on the remainder of Church-spoils, a great Interest?

Was not the freeing of Clergy-men from a necessity of saying, daily, and almost hourly, long Ecclesiastical Offices, from lying alone without Bedfellows, &c. matters of great, both carnal and secular Interest?

Was not the exempting of All, both Layity and Ecclesiasticks, from the Duty of confessing their Sins, and submitting themselves to Penetential Satisfactions, from rigorous Fasts out of Conscience and Religion, and other Austerities, a  
mat-

matter of considerable Interest to Flesh, and corrupt Nature?

By what hath been hitherto said, appears but even too clearly, how that the Fundamental Rule of all Government and Subordination, was utterly neglected in *England*, at the time that the pretended Reformation was contrived, and executed.

Here is a new, and thorough moulding of a Church, both in Doctrines, and Discipline, called a Reformation: wherein all the Synodical Acts of this Church, since Christianity entred among us, are, as to any obliging Power, by their Authority reversed; wherein all the Decisions of Patriarchal Councils, yea, of Oecumenical Synods, are called into Examination: All their Laws, (so far as to them seemed meet) reformed; the whole regard, that *England* had to all other Catholick Churches, as a Member of the whole, is utterly broken by one National Church.

Nay, not so much: By one Luxurious King; By one Child, and by one Woman: even when the whole Body of the Clergy protested against it. Let the


world now be judge, Whether this Action can be justified.

*Thus of the Schism of the Church of England.*

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## CHAP. VII.

*The Assertions of some Protestants concerning Church-Authority: and of some of them concerning the Dignity, and Authority of the Church of Rome.*

 Chism, and Heresie being here so evidently demonstrated, to consist in denying Obedience to Church-Authority, it may seem strange to find any Protestants (so much to their own condemnation) to write any thing in defence of such Church-Authority, and particularly of the Authority of the Church of *Rome*, from which they have separated, totally casting off all obedience to it. But yet this they have done; as will appear

pear by these following Testimonies of some very Eminent amongst them.

See Sir *Edwyn Sands* in his *Europæ Speculum*, Numb. 12. where he has this following Discourse of the Security in submitting to the Authority of the Church of *Rome*: Which although he delivers in the Person of a *Catholick*, yet it is without *Reply*, or seeking to deny the Truth of any thing here said. The Discourse then is this.

**S**ince Christianity is a Doctrine of Faith, a Doctrine whereof all men are capable, as being in gross, and in general to be believed by all; and since the high Vertue of Faith is in the Humility of the Understanding; and the Merit thereof in the readiness of Obedience to Embrace it: and withal, since of outward' proofs of our Faith (where the true sense of Scripture is disputed) the Churches Testimony, whether for declaring to us the sense of Scripture, or the judgments of the Ancients, is a proof of most weight: What madness were it for any man, to tire out his Soul, and to waste away his Spirits, in tracing out all the thorny paths



*paths of the Controversies of these dayes! wherein to err is no less easie, than dangerous; what through forgery of Authors abusing him; what through sophistry beguiling him; what through passion and prejudice transporting him: and not rather betake himself to the right path of Truth; whereunto God, Nature, Reason, and Experience do all give witness: And that is, to associate himself to the Church, whereunto the custody of this heavenly and supernatural Truth hath been, from Heaven it self, committed. To weigh discreetly which is the true Church: and that being once found, to receive faithfully, and obediently, without doubt, or discussion, whatsoever it delivers.*

*Now to discover this, let him reflect, that, besides the Roman Church, and such others, as are United with it, he finds all other Churches to have had their end, or decay, long since; or their beginning but of late. This Church was founded by the Prince of the Apostles, with a promise to him from Christ, That Hell-Gates should never prevail against it, Matth. 16. 18. And that himself would be assistant to it, to the Consummation of the World. It hath*

*now*

*now continued Sixteen Hundred years, with an Honourable and certain Line of neer Two Hundred and Forty Popes, Successors of St. Peter ; both Tyrants, Traytors, Pagans, and Hereticks in vain wresting, raging, and undermining it.*

*All the Lawful General Councils, that ever were in the World, have, from time to time, approved and honoured it : God hath so miraculously blessed it from above, that many Learned, and wise Doctors have enriched it with their Writings, Armies of Saints with their Holiness and Virtues ; Armies of Martyrs with their Blood ; and of Virgins with their Purity, have sanctified and embellished it. And even at this day, in such difficulties of unjust Rebellions, and unnatural Revolts of her neereſt Children ; yet ſhe ſtretcheth out her arms to the utmoſt corners of the World, newly embracing whole Nations into her boſom.*

*Laſtly, in all other oppoſite Churches there are found inward diſſenſions, & contrarities, change of opinions, uncertainty of reſolutions, with robbing of Churches, rebelling againſt Governors, conſuſion of Order : Whereas, contrariwiſe in this Church, there is the Unity undivided, the reſolutions*

ons unaltered, the most heavenly Order, reaching from the height of all Power, to the lowest of all subjection: all with admirable Harmony, and undefective correspondence bending the same way, to the effecting of the same work: All which do promise no other, than a continual encrease and victory.

Wherefore, let no man doubt to submit himself, to this glorious Espouse of Christ.

This then being accorded to be the true Church of God, it follows, that she be reverently obeyed in all things, without further inquisition; she having the warrant, that he that hears her, hears Christ; and whosoever hears her not, hath no better place with God, than a Publican or Pagan. And what folly were it, to receive Scriptures upon the credit of her Authority, and not to receive the interpretation of them, upon her Authority also, and credit.

And if God should not alwayes protect his Church from Error, and yet peremptorily command men alwayes to obey her, then had he made very slender provision for the Salvation of Mankind: which conceit concerning God (whose care of us, even in all things touching this transitory Life, is so plain

plain and evident ) would render us very ungratefully impious.

And hard were the case, and mean had his regard been, of the vulgar People ; ( whose wants, and difficulties in this life, and whose capacities ) will not suffice to sound the deep and hidden Mysteries of Divinity, and to search the truth of intricate Controversies ) ; if there were not others, whose Authority they might safely follow and rely upon. Blessed are they who believe, and have not seen, *Joh. 20. 29.* The merit of whose Religious Humility and Obedience exceeds ( perhaps ) in honour and acceptation before God, the subtle and profound knowledge of many others. Thus Sir Edwyn Sands.

To the same purpose Dr. Jeremy Taylour, in his Treatise of the Liberty of Propheying.

These following Considerations (saies he ) may very easily persuade persons of much reason, and more piety, to maintain that, which they know to have been the Religion of their Fore-fathers ; which had actual possession and seizure of mens minds, and understandings, before the opposite  
Pro

Professions had a name. As first, its Doctrine having had a long continuance, and possession of the Church: Which therefore cannot easily be supposed, in the present Professors, to be a design; since they have received it from so many Ages. And it is not likely, that all ages should have the same purposes; or that the same Doctrine should serve the several ends of divers Ages.

Secondly, its long prescription: which is such an advantage, that it cannot, with many Arguments, be retrenched; as relying upon these grounds: to wit, that Truth is more ancient than Falshood; and that God would not, for so many Ages, forsake his Church, and leave her in an Error.

Again, the beauty and splendor of that Church, their solemn Service, the stateliness and magnificence of their Hierarchy, their name of Catholick, which they claim as their own due, and to concern no other Sect of Christianity. The Antiquity of their Doctrine; the continual Succession of their Bishops, their immediate derivation from the Apostles.

Their Title to Succeed St. Peter; whose Personal Prerogatives were so great. The Honourable Expressions concerning this Church,

*Church, from many Eminent Bishops of other inferior Sees : which being old Records, have obtain'd a credibility.*

*The multitude, and variety of People, which are of their Persuasion. Apparent Consent with Elder Ages, in matters Doctrinal. The advantage, which is derived to them by retaining the Doctrine of the Church of Ancient times ; The great consent of one part with another, in that which they affirm to be de Fide. The great differences which are commenced amongst their Adversaries, abusing the liberty of Propheſſing unto a very great Licentiousneſs.*

*Their happineſs in being instrumental in converting divers Nations. The advantage of Monarchical Government ; and the benefit which they daily enjoy by it. The Piety, and the Austerity of their Religious Orders of Men and Women. The ſingle life of their Priests and Bishops. The riches of their Church ; The ſeverity of their Faſts ; and other their Exterior Obſervances.*

*The great Reputation of their Bishops, for Faith and Sanctity. The known Holineſs of ſome of thoſe Perſons, whoſe Inſtitutes the Religious Perſons do now immitate, and follow.*

*Their*

*Their Miracles. The Casualties, and Accidents, that have happened to many of their Adversaries. The oblique Acts, and indirect Proceedings of some of those, who have departed from them.*

*And among many other Things, the names of Heretick, and Schismatick, which they fasten upon all, that disagree from them, &c. Thus Doctor Taylour.*

See the Learned *Grotius*, declaring the impossibility of Uniting Christians into one Body, but by their adhering to the Roman See.

*What is the reason (saith Grotius, in his First Reply to Rivet. ad Artic. 7.) That such as differ in Opinion amongst Catholics, remain in the same Body, not breaking Communion: But on the contrary when dissensions happen amongst Protestants, they cannot thus compose Disputes, and Oppositions, although they speak much of Fraternal Love? Now he, that shall examine this well, will find how much force and power there is in the Primacy. Thus he.*

This

This brings to mind that saying of St. Hierom, concerning St. Peter's Primacy.

*Wherefore, amongst the Twelve One was chosen, that a Head being constituted, and appointed, all occasion of Schism might be taken away.* Hieronym. lib.i. cap. 14. advers. Jovinian.

Now again

The same Grotius, in the close of his last Reply to Rivet, written not long before his death; writes thus:

*It is well known, that Grotius has always wished for a Restitution, and Reuniting of Christians into one, and the same Body. He was sometime of Opinion, that this might have been begun by a Conjunction, or Union of Protestants amongst themselves. But he afterwards discerned, that this was impossible to be effected; because, beside that, most of all the Calvinists are totally averse from any such Peace, or Union; Protestants are not associated, or united, under any Common Ecclesiastical Government: which is the cause, why the diverse parts of them cannot be collected into one Body. And withal this is the Reason, that they must necessarily still divide into more new Sects, or Parts.*



*Wherefore Grotius now plainly sees, and judges as likewise many others with him, that Protestants can never be united amongst themselves, unless they be joyned with those, that adhere to the Roman See: without which no common Government can be expected in the Church.*

*And therefore he wishes, that the Division and Separation which has been made, and likewise the causes of it, may be taken away. Now amongst these the Primacy of the Bishop of Rome according to the Canons, cannot be looked upon as one cause, even by the Confession of Melancthon himself; who thinks that Primacy to be necessary for the retaining, and preserving of Unity. Thus Grotius, concerning the uniting all Christians by their adhering to the Roman See.*

*See Doctor Field, in the Preface to his Book of the Church; recommending the ending all Disputes in Religion, by a lawful Church-Authority.*

‘ Seeing (saith he) the Controversies  
 ‘ in Religion, in our times, are grown in  
 ‘ number so many, and in matters so intri-  
 ‘ cate

cate, that few have time and leisure, fewer strength of understanding, to examine them: what remaineth for men desirous of satisfaction in Things of such consequence, but diligently to search out, which, amongst all the Societies of the World, is that *Blessed company of Holy Ones*, that *Household of Faith*, that *Spouse of Christ*, and *Church of the Living God*, which is the *Pillar and Ground of Truth*, that so he may embrace her Communion, follow her Directions, and rest in her Judgment. *Thus Dr. Field.*

In like manner, *Dr. Hammond* in his Treatise of *Herésie*, [Sect. 13. Num. 2, 3.] speaks thus of the Christians Security (from the Divine Providence) in his adherence in matters of Faith to Church Authority.

*If we consider (saith he) God's great, wise, and constant Providence, and care over his Church, his desire that All Men should be saved; and, in order to that, come to the knowledge of all necessary Truth; his Promise, That he will not suffer his Faithful Servants to be tempted above what they*

are able; nor permit scandals, and false Teachers to prevail to the seducing of the very Elect, his most Pious, Godly Servants: If ( I say ) we consider These, and some other such-like general Promises of Scripture, wherein this question [ about the Errability of Councils ] seems to be concerned, we shall have reason to believe, that God will never suffer All Christians to fall into such a Temptation, as it must be, in case the whole Representative of the Church should err in matters of Faith; and therein find approbation, and reception amongst all Those Bishops, and Doctors of the Church diffused, which were out of the Council. Thus he.

See also his Commentary on 1 Tim. 3.

15. *The Church, the Pillar, and Ground of Truth.*

According to this it is, ( saith he ) that Christ is said, Ephes. 4. 12. to have given, not only Apostles, &c. but also Pastors, and Teachers; that is, Bishops in the Church, for the compacting the Saints into a Church, for the building up of the Body of Christ, confirming, and continuing them in all Truth; that we should be no more like

like Children, carried about with every wind of Doctrine.

*And so again, when Heresies came into the Church, in the first Ages, 'tis every where apparent by Ignatius his Epistles, that the only way of avoiding Error, and Danger, was to adhere to the Bishop in Communion and Doctrine: and whosoever departed from him, and from that Form of wholesome words kept by him, was supposed to be corrupted. Thus far Dr. Hammond.*

*See Doctor Jackson on the CREED,  
lib. 2. cap. 4. pag. 165.*

‘ Sundry (saith he) in profession Pro-  
‘ testants, in eagerness of opposition to  
‘ the Papists, affirm, That the Church, or  
‘ Spiritual Pastors, must then only be be-  
‘ lieved, then only obeyed, when they  
‘ give Sentence according to the evident  
‘ and expresse Law of God, made evident  
‘ to the Heart and Consciences of such as  
‘ must believe and obey them. And this,  
‘ in one word, is to take away all Autho-  
‘ rity of Spiritual Pastors, and to deprive  
‘ them of all Obedience: unto whom,  
‘ doubtless, God, by his Word, hath gi-  
‘ ven some special Authority, and Right,

‘ to exact some peculiar obedience of their  
‘ Flock.

‘ Now if the Pastor be then only to be  
‘ obeyed, when he brings evident com-  
‘ mission out of Scripture for those parti-  
‘ culars, unto which he demands Belief,  
‘ or Obedience; what obedience do men  
‘ perform to him, more than to any other  
‘ man whatsoever? For, whosoever he  
‘ be, that can shew us the expresse, un-  
‘ doubted Command of God, it must be  
‘ obeyed of all. But whilst it is thus o-  
‘ beyed, it only, not he, that sheweth it  
‘ unto us, is obeyed.

‘ And if this were all the Obedience,  
‘ that I owe unto others, I were no more  
‘ bound to believe, or obey, any other  
‘ man, than he is bound to obey, or be-  
‘ lieve me: The Flock no more bound  
‘ to obey the Pastors, than the Pastors the  
‘ Flock. Yet certainly God, who hath  
‘ set Kingdoms in Order, is not the Au-  
‘ thor of such confusion in the Spiritual  
‘ Regiment of his Church. *Thus Doctor  
Jackson; tying All to Obedience, or Sub-  
mission, to the judgment of their Spiritual  
Superiours.*

See

See lastly Doctor Ferne. pag. 48.

‘ The Church of Christ (saith he) is  
 ‘ a Society, or Company, under a Regi-  
 ‘ ment, Discipline, and Government; and  
 ‘ the Members constituting that Society,  
 ‘ are either Persons Taught, Guided, and  
 ‘ Governed; or Persons Teaching, Guid-  
 ‘ ing, Governing: and this in order to  
 ‘ preserve all in Unity, and to advance e-  
 ‘ very Member of this visible Society to  
 ‘ an effectual, and real participation of  
 ‘ Grace, and Union with Christ, the Head.  
 ‘ And therefore upon no less account is  
 ‘ Obedience due unto them. *Ephes.* 4. 11,  
 ‘ 12, 13, 16. and *Heb.* 13. 17. And he  
 ‘ that will not hear the Church, is to be as  
 ‘ an Heathen, and Publican. *Matth.* 18.  
 ‘ 17. Thus Doctor Ferne.

Now in Confirmation of what has been  
 here said by these *Protestants*, concern-  
 ing Obedience to *Church-Authority*, See  
*St. Augustin* in his Book *De utilitate*  
*credendi*, (of the benefit of believing the  
*Church*) written to his Friend *Honora-*  
*tus*, (led away by many extravagant

Manichæan Dotages ) advising him  
Submission of judgment to Church-  
Authority.

*There is nothing (saith he) more easie, then, not only to say, but also to think, or conceive, that we have found out the Truth; but in reality it is very difficult. Aug. de utilitat. credendi. cap. 10.*

*And (chap. 12.) who is there, but even of a mean capacity, that does not plainly see it to be more secure for all such, as are not profoundly knowing in Divine matters, to obey the Precepts of the wise, than to rely upon their own judgments? ----- For, if this be convenient to be observed in lesser matters, as in Merchandizing, Tilling of Ground, &c. certainly much more in concerns of Religion. For humane Affairs are far more easily understood, than the Divine Things of Faith: which being more sacred and sublime, as they ought to be more revered and esteemed by us, so the danger and offence is greater, if we fail in the true notion of them.*

*And chap. 17. he argues thus:*

*If every Discipline, although never so mean, and easie to be understood, requires  
a Ma-*

*a Master, or Teacher, what can be a more temerarious Pride, than not to learn the Books of the Divine Sacraments, or Mysteries, from the Interpreters of them?*

*And chap. 7.*

*No man, that is not a Poet, presumes to read Terence without a Master: and will you venture upon the reading of those Books, which by the Confession of almost all mankind, are accounted Holy, and full of Divine Mysteries; and presume to give a judgment of the sense of them, without a Master?*

*And chap. 16. he thus goes on:*

*Since it is so difficult a thing, to come to the knowledge of God by Reason, Do you think, that all men are capable of comprehending the reasons, which are produced to guide mens minds to this Divine Knowledge.*

*Thus he; to induce his Friend Honoratus, in such Divine matters, to to yield the guidance of himself, to Church-Authority: And then the Church Authority he would have him Submit to, he describes thus, chap. 17.*

*Which Church (saith he) hath obtained Supream Authority from the Apostolick See,*  
*by*



by a Succession of Bishops, Hereticks in vain barking against it : who were lastly condemned, partly by the judgment of the People, partly by the Gravity, or Authority of Councils, and partly also by the Majesty, or Greatness of Miracles.

Now, not to submit to this Authority, were the height of Impiety, or a precipitant arrogance. For, if there be no other way of obtaining Wisdom, and Salvation, but by Faith, preparing, and disposing Reason; What could more manifest our Ingratitude unto God, for his Divine aid and assistance, than to make it our endeavours, to resist the forementioned Authority?

Lastly, he concludes with him  
thus: chap. II.

If now you have been sufficiently toss'd, and wearied out with variety of Disputes, and desire to put an end to them, follow the Direction of the Catholick Church, (or the way of Catholick Discipline ) which is derived from Christ himself to us by his Apostles, and is to continue, in the same Channel of Succession, unto the End of the World. This Sanctus Augustin, concerning the Security of adhering to Church-Authority.

Now

Now because, in the precedent *Historical Collections*, there is so often mention made of the great Contests, that happened concerning the *Sacrament of our Lord's Supper*, I will endeavour to give some satisfaction, and to settle mens minds in the true notion of this Doctrine of Faith.

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## CHAP. VIII.

*What Wayes the Church has made use of, to settle mens minds in the Doctrine of the Sacrament of the Eucharist; or our Lord's Last Supper.*



TO make this appear more fully, I will give you a brief Relation of the past proceedings of the Church, in the Decision of the Disputes concerning the Real Presence of Christ in the Sacrament, and the Substantial Conversion of the Elements of Bread and Wine

Wine into the Body and Blood of Christ.

This Real Presence, and Substantial Conversion, *Berengarius*, and some Followers of his, long ago denied: who being complained of, Two Councils were called one after another, at *Rome* and *Verceilis*. *Anno Domini* 1050. *Berengarius* Summoned, and he not appearing, his Heterodox Opinions were condemned. He (according to the now Protestant Grounds) thinking his a Doctrine of great consequence, and the Decrees of the Two Councils, a manifest Error; and that himself had manifest Scripture, and Demonstration against it, judged himself freed from the obedience of silence, or non-contradiction, of these Councils. And so he, and his Followers publickly justified his Tenent, desiring a reversing, by some new Council, of the former Sentence against it.

Upon this revived Disturbance of the Church, another Council, Five years after, is Assembled at *Tours*, *Anno* 1055. not far distant from *Angiers*, where he was Archdeacon. Here himself, with others of his party, were present, his Cause pleaded, his Demonstrations considered; and

and after all, his Opinion again condemned; himself also Recanting it.

The Council dismissed, he finds yet other new Reasons, and a greater strength in his former; and falls again to the abetting, maintaining, and spreading abroad his old Doctrine. A Fourth Council upon these new Troubles of the Church, *Anno* 1059. Four years after the last, was called at *Rome*; where himself also was present. Some say, long Disputation there had, his new Plea for it was found too light, and rejected: and his Opinion, opposing Substantial Conversion, again condemned, both by himself and Council, consisting of an Hundred and Three Bishops.

The Third time this man revolts, and publishes a Writing, (answered by *Lanfranck*, afterwards Archbishop of *Canterbury*) wherein he complains, That some particular Enemies of his swayed the former Council, and had made him to Swear Contradictions.

These new Imputations occasioned a Fifth Council to be called at *Rome*, *Anno Domini* 1078. in which were new Disputings, his last Cavils censured, and the  
Article

Article of a Substantial Conversion further vindicated ; and his Error of the Substance of Bread remaining, again condemned by this Council : and lastly condemned by himself.

Such was the Sentence of Five General Councils of the West ; and the same Arguments then refuted, yet are still urged ; as will appear by the Writers of those times, (*Lanfrank, Guilmundus, Algerus,* ) to any one that pleases to peruse them : the same Authorities out of the Fathers then pressed, as are still produced a-new by the Reformed, and with the same Answers repelled. All these Councils ( if some of them, in the Members thereof, less numerous, yet ) universally accepted by all the Western Churches ; where this Controversie was only agitated : not one single Bishop thereof ( that is known ) dissenting, or siding with the *Berengarians*. Look we for more satisfaction yet ?

When the Fervour of parties, in this matter, was much allaid, and the Church had had sufficient leisure to consider, and digest the former Conciliary Decrees, above an Hundred years after the last of  
the

the Councils fore-mentioned, the great *Lateran* Council was Assembled, under *Innocent* the Third; in which were present the Patriarchs of *Constantinople* and *Jerusalem* in person, and the Substitutes of the Patriarch of *Antioch*; and of the *Alexandrian* Patriarch (lying under the *Saracen* yolk) *Germanus*, his Deacon.

‘ [ ’Tis true indeed, that some of These  
 ‘ Patriarchs were then *Latines*, or  
 ‘ belonging to the *Latine*, or *Western*  
 ‘ Church; because both *Constanti-*  
 ‘ *nople*, and *Jerusalem*, being held in  
 ‘ Possession (the one for neer 60, the  
 ‘ other for neer 100 years.) by the  
 ‘ *Latines*; *Latine* Patriarchs were  
 ‘ then Elected: as sometimes *Greeks*  
 ‘ also, by the Power of the Empe-  
 ‘ rors, have been Bishops of *Rome*.  
 ‘ But yet they were the Lawful, and  
 ‘ the only Patriarchs of those Sees,  
 ‘ at that time. ]

And Present there were besides These,  
 a considerable number of other *Eastern* Bi-  
 shops; the whole Council consisting of  
*four hundred & twelve* Bishops, and *seventy*  
 Arch-

Archbishops. Now this Council again, instead of reverſing, declared for a Subſtantial Conversion: Where alſo firſt (that is, in a Council) was uſed the Name of *Transubſtantiation*.

Two Hundred years after this, again, the Council at *Florence* declared like wiſe for the ſame, in the Articles of Inſtruction for the *Jacobins*, and *Armenians*, in theſe words: *By force of the Words of Chriſt, the Subſtance of Bread is converted (or changed) into the Body of Chriſt; and the Subſtance of Wine into his Blood.*

Now if the Decrees of ſo many Councils, ſo often weighing the Adverſaries Reaſons, and Evidences, was not ſufficient for ſettling ſuch a Point, what can hereafter be ſufficient! Or how can we ever hope, that any Controverſie ſhall be finally determined, or ended, by any future Council! Can there be any ground here, to queſtion the integrity, or lawful proceedings of ſo many Councils, at ſuch a diſtance from one another? All concurring in the ſame judgment, for a Real Preſence, and a Subſtantial Conversion. Or, can there be any *New Light* in this Point, (ſince there are no *New Revelations*) attainable

tainable in these present times, which those were never capable of? or, if there could, is not much the *major* part of the present Clergy, and Ecclesiastical Governors of Christianity, still swayed on the same side, against any present Evidence pretended? How then can the Reformed, reviving the former Arguments of *Bertram*, *Scotus*, *Erigena*, *Berengarius*, &c. still trouble the Church again, with urging the same Arguments, after the judgment of so many Councils already passed upon them?

Can any desire a fairer Judicature by Councils, in any matter, than there has been already in this? And is there any reason, that Protestants should refer themselves in this Point (as they do) to the judgment of a new Council? If all the Councils Successively erred in this Point, so manifestly, as that they could not lawfully oblige their Subjects to Obedience, the next, and the next to that, of such Councils as ever we can hope for, may err so too; and the same Obedience be denied to them; whilst one pretended Evidence, or Demonstration, quelled, another new one starts up, and demands satisfaction.



But if these Councils be invalid, or not sufficient for the establishing the belief of a Substantial Conversion, let us see the Proceedings of the Reformation here, to repeal their Acts, and to establish the contrary to them.

After all these Councils fore-named, and that of *Trent* added to them, *Anno Domini 1562.* a Synod is called at *London*, of Two Provinces only of the West, consisting of about Twenty four Bishops, and Two Metropolitans: And by These, against all the former Councils above-said, it is Decreed, (*Articulo. 28.*) *That the change of the Bread and Wine in the Eucharist, is repugnant to the plain words of Scripture, and overthrows the nature of a Sacrament.* Thus that Article.

Now, in obedience to this their Decree, they tye their Subjects to subscribe; That *they acknowledge it* (that is, believe it) *to be agreeable to the Word of God.* [See their Synod 1603. *Can. 63.*] This is an Obedience, which themselves (though Subjects) do deny to the Decrees of all those precedent Councils; wherein the judgments of all the Bishops and Metropolitans of the *Western World* then concurred;

curred; and amongst the rest, Those of these Two Provinces also: and yet doth their Synod require it.

Here let a Sober Christian judge, if Assent be held due to this *London-Synod*, is it not to those others much rather? To those others, I say, incomparably more numerous, accepted by the *West* for many Ages, and adherr'd to still by the greatest part thereof: having before them the Scriptures, and the Traditive Exposition of them; weighing the Arguments, that are still on foot; meeting so often, and concluding still in the same judgment.

But if those other Councils are justified, by the practice of this English Synod, in their requiring Assent, and Obedience, then is the Reformation rendred unlawful; as likewise their Appeal to future Councils; which can afford us no more just satisfaction, than the fore-pas'd.

Here you have seen, that for the Deciding this Controversie, a General Council (that is, the most General that the Times would permit) was Assembled in the *West*; nay, of These more than One, as has been

shewed : A *Substantial Conversion* of the *Elements*, and a *Real Presence*, declared to be the Sense of those Scriptures, and a reverence suitable required in this great Mystery : Not one Bishop in these Councils ( for any thing we know ) Dissenting; and Those of the *Eastern Churches* Absent, consenting in the same judgment. What more can be done ? Ought not *Sense*, *Reason*, and *Philosophy*, here, be silenced ? And, ought not such a Decree rather be Assented to, than the contrary Decree of the fore-mentioned Synod called at *London* ?

Now for a further Confirmation of This Doctrine, I will here deliver Evident Testimonies of the most Eminent Fathers, and Doctors of the Church, concerning it.


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CHAP.

## CHAP. IX.

*Testimonies of the Fathers, concerning the Sacrament of our Lord's Last Supper.*

See St. Thomas, Opuscul. 57.

 He immense Benefits (saith he) conferred by God upon Christians, raises them to a stupendious height of Dignity, by an unheard of, and unexplicable Union, and conjunction, between God and Man. For the only begotten Son of God, desirous to make us partake of his Divinity, assumed our Nature, that by being made Man, he might exalt men to the dignity of being termed Gods.

Moreover, this Nature of ours, which he assumed, he wholly employed it in order to our Salvation. For, he offered up his Body upon the Altar of the Cross, as an Hoast, or Sacrifice, to reconcile us to his Father.

He likewise shed his Blood, both as a Price to Ransom us, as also a Means to cleanse, and purifie us from our sins; that being thus redeemed, and delivered from a miserable servitude, we might be freed from the horrid stench of sin.

Now that we might never forget so great Benefits, he left us his Body for our Food, and his Blood for our Drink, communicated to us under the Forms of Bread and Wine. This must necessarily be conceived to be a most Magnificent, and Admirable Banquet, or Food, replenished with All Things, that might delight the Taste; since no greater than This could be communicated to man in this life. The Flesh of Calves, and Goates, is not here set before us to feed on, as anciently under the Law; But that which was figured by it, to wit, the Body and Blood of Christ, the True and Living God.

By which it appears, that there can be nothing more admirable, than this Sacrament. For here Bread and Wine are substantially converted into the Body and Blood of Christ. Wherefore Christ, perfect God, and perfect Man, is contained under the Forms of Bread and Wine. He is therefore fed upon by the  
Faith-

Faithful; but not broken in pieces. Nay, he is so far from it, that the Sacrament being divided, he remains entire, and whole, under every particle of that division.

Here Accidents subsist without a Subject, that Faith may take place: since what is visible (to wit, Christ's Body in Heaven) is received invisibly, hidden under another Form: the Senses, by this, being preserved free from all deceit; they judging of, or discerning Accidents, known to them. No Sacrament can conduce more to man's Salvation, than this: Sins being here pardoned, Virtues encreased, and the mind replenished with abundance of all spiritual Goods.

It is offered up in the Church, both for the Living and the Dead; that so, it may be profitable to all, as being instituted for the Salvation of all.

Now the spiritual comfort, and delight, which is here communicated to such, as receive it with a lively Faith, and pure heart, is so great, that it cannot be expressed by words: since it is immediately derived from the Fountain it self of all spiritual delights; it being likewise a renewing of the memory of the stupendious charity, which Christ manifested in his Passion.

For, our Redeemer, being desirous to imprint this his immense Love unto us, more firmly in our hearts, when he was to pass out of this World to his Father, Instituted this Sacrament at his Last Supper; having first Celebrated the Rite of the Paschal Lamb, that it might be a perpetual Memory of his Passion, a fulfilling, and completing of all former Figures, the greatest of all his Miracles, and a singular comfort to his Disciples, oppressed with sadness for his departure from them. Thus he,

Now further, concerning the Institution of the Feast of Corpus Christi, he writes thus: *Ibid.*

This therefore being so stupendious a manifestation of his Love to us, it was most reasonable, and consonant to the Devotion of the Faithful, to celebrate solemnly the Institution of this so advantageous, and admirable a Sacrament; that so we might exhibit due reverence to this unspeakable Divine Presence in the visible Sacrament; setting forth, and exalting the praises of God's Power, for effecting here so many admirable Miracles; with the rendering him the Thanks, and Acknowledgement we owe un-

to him, for this so Transcendent, and Incomparable a Benefit.

Now, although upon the Day of the Last Supper (or Maundy Thursday) when this Sacrament was instituted, special mention is made of this Institution, in the solemnities of the Mass, yet the rest of the office of that Day is employed in celebrating the Magnificent Work of Man's Redemption, by the Passion of our Saviour: in honouring the memory of which the Church is, at that time, wholly attent, with all imaginable Devotion.

This has been the reason, that the Church has since thought fit to Institute this Feast of Corpus Christi; that there might be an entire Office designed, to celebrate the Institution of this so Divine a Sacrament. In order to which, Pope Urban the Fourth, being extremely devoted to this Sacrament, Piously Decreed, That the Memory of this Institution should be celebrated by all the Faithful, upon the next Thursday after the Octave of Whitsuntide: that some, who frequent, and make use of this Sacrament, throughout the whole course of the year, to promote our Salvation, might at this time keep a special Memory of the Institution of  
it:



*it : this being the time, when the Holy Ghost illuminated and taught the hearts of the Disciples, informing them fully of the Myſteries of this Sacrament. For at that very time this Sacrament began to be frequented by the Faithful with very great fervour of Spirit.*

*Now, that this Feaſt, with its Octave, might be kept more ſolemnly, in honour of this ſacred Inſtitution, the aforeſaid Pope ordered, That in ſtead of material Diſtributions, which in Cathedral Churches are granted to ſuch, as are preſent at the Canonical Hours of the Day and Night, there ſhould be publiſhed at this time certain Indulgences, to be gained by ſuch, as did perſonally aſſiſt with their Preſence at the Canonical Hours of this Solemnity : That the Faithful, by this, might be ſtirred up to celebrate this great Feaſt with more Devotion. Thus far St. Thomas.*

*St. John Chryſoſtome, in his 61 Homily to the People of Antioch.*

‘ We muſt labour ( ſaith he ) to under-  
 ‘ ſtand the Miracle of theſe Myſteries ; to  
 ‘ wit, what this Miracle is, wherefore it  
 ‘ was

‘ was given, and what advantages we receive by it. Now to comprehend this, we are seriously to reflect, That we are connected together, as one Mystical Body by Charity, under one Head, Christ Jesus: *Members* (sayes the Apostle) of *his Flesh, and of his Bones.*

‘ Now, that we might not only be thus united unto him by charity, but likewise by a real participation of his Person, in receiving his Flesh, and Blood, he left this Sacrament unto us, to manifest his stupendious Love. This has mov’d him to make this intime conjunction with us, and to conveigh his Body into us in this admirable manner, that so we might be made one with him; as a Body, fitted to its Head. For this is the proper Effect of a prodigious Love; to wit, to make as perfect an Union, as possible.

‘ We are therefore to go from this Table, as Lions, casting forth fire; becoming terrible to the Devil; with a serious reflexion upon the immense Love our Head has here manifested to us. For Parents often deliver up their Children to be Nursed by others: But our Lord has not treated us so; but rather hath  
‘ given

‘ given us his Flesh to feed upon: thus  
 ‘ stupendiously communicating himself  
 ‘ unto us, to augment our courage, and  
 ‘ give us an assured Hope of our future  
 ‘ Happiness. For he, that gives himself  
 ‘ thus unto us here, will undoubtedly do  
 ‘ it much more fully after this life.

‘ This was the Consummation of his  
 ‘ Love to us. For, by assuming Humane  
 ‘ Nature, and communicating in Flesh and  
 ‘ Blood with us, he became our Brother;  
 ‘ and by leaving to us again the same Flesh,  
 ‘ and Blood, he compleated this Relation  
 ‘ of Kindred. Let us seriously consider  
 ‘ the unspeakable Favour here granted us,  
 ‘ and firmly believe, That when we par-  
 ‘ take of his Flesh and Blood in the Sacra-  
 ‘ ment, we feed upon him, who is Adored  
 ‘ by the Angels in Heaven.

*He delivers this matter yet more cleerly  
 in his 60 Homily to the same People  
 of Antioch, in these words:*

‘ Since *the Word* (to wit, the only be-  
 ‘ gotten Son of God,) sayes, *This is my*  
 ‘ *Body.* we are to believe what he hath re-  
 ‘ vealed; beholding him with the eyes of  
 ‘ our

our understanding. For that, which he has here delivered, is only to be discerned by it; not by Sense; although he has conveighed it unto us by the means of sensible things, to wit, the Elements of Bread and Wine. As in Baptism, the spiritual Effect of it, to wit, our Regeneration, and Renovation, are only to be discerned by the understanding, although they be conferred upon us by the means of a sensible thing; to wit, Water.

If we had been pure Intellectual, and Incorporeal Creatures, as the Angels, he would have communicated his Gifts unto us purely, and simply, without any vails of sensible things: But because we are composed of Body and Soul, receiving all our knowledge originally from our Senses, he conveighs his Spiritual Gifts unto us, under the sensible vails of Sacraments.

Many now say, I would willingly see his Form, Figure, Garments, and Shoes. These are to be taught to make use of the eyes of their Faith; and by this they will understand, that they both see him, touch him, and feed upon him. You desire to see his Garments. But he has gran.

‘ granted you more than this : which is,  
‘ not only to see his Flesh and Blood, but  
‘ likewise to feed upon it, touch it, and  
‘ receive it within you. Let us not there-  
‘ fore approach to this Table, with any  
‘ *Nausea*, Disgust, or Tepidity ; but rather  
‘ with all fervour of Spirit, and an enfla-  
‘ med Charity. For if the *Jews*, standing  
‘ with Shoes upon their feet, and Sticks in  
‘ their hands, did feed upon the Paschal  
‘ Lamb, with all possible expedition and  
‘ haste ; how ought we to be prepared,  
‘ when we approach to this stupendious,  
‘ and incomprehensible Banquet ? They  
‘ put themselves into this posture, and  
‘ cloathed themselves in the habit of Tra-  
‘ vellers, because they were to take a jour-  
‘ ney into *Palestine*. Wherefore we ought  
‘ to be much more thus prepared, since we  
‘ are in our journey towards Heaven, our  
‘ everlasting Home.

‘ We are therefore here to be very  
‘ watchful, and careful in preparing our  
‘ selves ; there being so horrid punish-  
‘ ments proposed, and prepared for such as  
‘ receive this Sacrament unworthily. We  
‘ are seriously to reflect, how much we  
‘ detest *Judas*, and those that Crucified  
‘ him.

him. It behoves us therefore to be very  
circumspect, that we be not guilty of the  
Body and Blood of Christ. They killed  
his most Sacred Body; but these others  
receive it into themselves with a polluted  
and defiled Soul: which must be a  
horrid ingratitude, after the having received  
so many stupendious benefits from  
him. For he was not satisfied to become  
Man for them; nor yet to be buffeted,  
beaten, and crucified: but his prodigious  
Charity moved him, further to *mix*  
*himself with them, by entering into them;*  
and that not *only by Faith*, but likewise  
in *reality*, by making them his Body.  
What an Angelical Purity is there required,  
to partake of this prodigious Sacrifice!  
What Ray of the Sun ought to be so splendid,  
as the hand, that divides this Flesh!  
the Mouth that is replenished with this Sacred,  
Spiritual Fire! and the Tongue, that receives  
a Tincture, or becomes red with this most  
dreadful Blood!

Reflect seriously upon the honour, and  
dignity conferred upon you; and the  
splendid Table you are invited to. For,  
what the Angels tremble to behold, not  
daring,

'daring, nor presuming to fix their eyes  
 'freely upon it, by reason of its immense  
 'splendor, and brightness, with this we  
 'are fed, unto this we are united; being  
 'made One Body of Christ, and One  
 'Flesh.

'Who shall be able, sufficiently with  
 'words, to manifest the Omnipotent  
 'Power of God, here, in some part, dis-  
 'covered unto us! Or, how can we ever  
 'cease to praise and glorify him for his im-  
 'mense Benefits! What Pastor was ever  
 'known to feed his Sheep with his own  
 'Flesh, and to make them drink of his  
 'own Blood! But what do I speak of Pa-  
 'stors! Since we see many Mothers, after  
 'the pains of Child-bearing, to give out  
 'their Children to be Nursed by others.  
 'But his prodigious Love to us has not  
 'permitted him to deal thus with us: for  
 'he feeds us with his own Blood; Identi-  
 'fying, as it were, and making himself one  
 'with us.

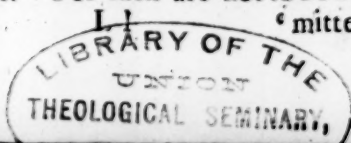
*And a little after, in the same Homily,  
 he writes thus:*

'Christ mixes, as it were, or Identifies  
 'himself with every one of the Faithful,  
 'by

' by these Mysteries; not delivering up  
 ' such as he has begotten, to be Nursed by  
 ' others, but nourishes them himself; gi-  
 ' ving us by this a certain assurance, that  
 ' he assumed our Nature. Let us not  
 ' therefore give way to any Torpours, or  
 ' Sluggishness, being prevented by so great  
 ' a Charity, and raised to such Honours.  
 ' Do we not daily see with what eagerness  
 ' and promptness Children take the Niple  
 ' into their mouths, and press upon the  
 ' Breasts? We are therefore to approach  
 ' to this Sacred Table, and to the Breasts  
 ' of this Spiritual Food, with the same, or  
 ' rather greater alacrity and fervour;  
 ' sucking in, like Infants, the Grace of  
 ' God's Holy Spirit; grieving for no-  
 ' thing, but the being deprived of this stu-  
 ' pendious Food.

' The things, that are here proposed un-  
 ' to us, are not effected by any Humane  
 ' Power, or Virtue. For, he that Insti-  
 ' tuted them at his Last Supper, continues  
 ' still the same work: We are only the  
 ' Ministers. But it is *he that sacrifices, and*  
 ' *makes this prodigious Change.*

' No Judas, or covetous person is to  
 ' assist here. For such are not to be ad-  
 ' mitted





mitted to this Sacred Table. If any be  
a Disciple, let him come. For our Sa-  
viour sayes, *I Celebrate the Pasche with*  
*my Disciples.* [Matth. 26. 18.] This of  
ours is the very same Table with that.  
For it is Christ, and not Man, that pre-  
pares the Feast at both Tables. No Per-  
son that is inhumane, cruel, unmerciful,  
or unclean, is to approach to this Table.

Thus far my Discourse has been di-  
rected to such as Communicate. Now  
I will add a word to the Ministers of  
the Church. For it is necessary to ad-  
monish them likewise of their Duty; that  
with all industry, and care, they may ad-  
minister these Sacred Gifts. For, they  
are liable to no small punishments, if  
they admit any unworthy Person to this  
Table. For his Blood shall be required  
from their hands. For, let him be a Ge-  
neral of an Army, or any great Officer,  
or Prince, that comes unworthily to par-  
take of this Sacrament, he is to be pro-  
hibited. For you, the Ministers of the  
Church, have a greater Power, than he.  
God has therefore placed you in this  
honourable condition, that you might  
make a right judgment of these Things.

This

‘ This is your Dignity; This your Secu-  
 ‘ rity, and Crown. The Design of your  
 ‘ Function was not to put on rich Vest-  
 ‘ ments, but to do this great Work.

‘ Now, you of the Layity, when you  
 ‘ see a *Priest offering Sacrifice*, do not look  
 ‘ upon him as the Principal Priest, that ef-  
 ‘ fects this *stupendious Work*: But seri-  
 ‘ ously cast your eyes upon the Extended  
 ‘ Invisible Hands of Christ; who is here  
 ‘ the principal Agent. Both the Priest  
 ‘ therefore, and People, are diligently to  
 ‘ reflect, and lay to heart, that they are  
 ‘ here admitted to partake of so Incom-  
 ‘ parable a Food, that it may justly strike  
 ‘ them with horror, and fear of approach-  
 ‘ ing to partake of it without due prepa-  
 ‘ ration.

‘ He has given us his *most Sacred Flesh*,  
 ‘ and *Sacrificed Body* to feed upon. What  
 ‘ Excuse therefore can we have, when be-  
 ‘ ing so fed, we yet presume to offend him;  
 ‘ becoming Wolves, when we feed upon  
 ‘ the Lamb, that came to *take away the*  
 ‘ *sins of the World*: and being thus fed  
 ‘ like Sheep, we fear not to tear, and rent  
 ‘ one another, like Lions.

" This Divine Myſtery does not only  
 " require, that we be free from Rapine; and  
 " Hatred; but likewise from all kind of  
 " Animosity, or any breach of Charity;  
 " since it is the Myſtery of Peace. God  
 " obliged the Jews to certain yearly So-  
 " lemnities, as Monuments, or Remem-  
 " brances of the Benefits received from  
 " him. But by these Myſteries he obliges  
 " us to do this daily.

Again, in his  
 Twenty Fourth Homily upon St.  
 Paul's First Epistle to the  
 Corinthians.

" Let us (ſayes he) who are Citizens  
 " of Heaven, imitate, but even the Barba-  
 " rous Magi; who Adored our Lord, an  
 " Infant. You ſee him not in the Manger,  
 " but on the Altar. You do not ſee a Wo-  
 " man holding him; but the Priest stand-  
 " ing by him, and the Spirit, with great  
 " virtue, ſheering over these (Myſteries)  
 " ſealed.

" You not only ſee the Body it ſelf, as  
 " the Magi did; but you know alſo the  
 " virtue of it. The ſame Body, which is  
 " the

the most precious, and most honoured  
thing in Heaven, I will shew you placed  
upon Earth. Neither do you only see it,  
but touch it, and eat it; and receiving it,  
return home with it.

To which purpose, Optatus also,  
[lib. 6. advers. Parmenian.]  
says;

What other Thing is the Altar, but the  
Seat of the Body and Blood of Christ?

The General Council of Nice, hath  
these words. [Act. lib. 2. cap.  
De Divinâ Mensâ.]

In this Divine Table, let us not abate  
our Intentions so, as to consider Bread  
and Wine set before us: But raising up  
our Mind by Faith, let us understand,  
That upon that Holy Table is placed the  
Lamb of God, which takes away the sins  
of the World, unbloodily immolated by  
the Priest.

See St. Augustin ( in Psalm. 98. 5. )  
*sayes ;*

‘ Christ has given us *his Flesh* to eat, for  
 ‘ our Salvation. Now no man *eates* this,  
 ‘ except he first *adore it*. We do not on-  
 ‘ ly *not sin* by *adoring* it ; But we should  
 ‘ *sin*, if we did *not adore* it.

*Again, in his Epistle to Honoratus,*  
 [ *Epiſt. 12.* ]

‘ The rich of the Earth, and Proud, are  
 ‘ sometimes brought to the Table of our  
 ‘ Lord, and there receive his Body and  
 ‘ Blood : But they only *adore* it ; but are  
 ‘ not *ſatiated* with it ; because they do  
 ‘ not *imitate* him ( by Humility and Po-  
 ‘ verty of Spirit. ) For of the poor in  
 ‘ Spirit it is ſaid, *The poor ſhall eat, and*  
 ‘ *be ſatiated*.

See him again, *writing upon theſe words ;*  
 1 Reg. 21. *He was carried in his own*  
*hands, &c.*

‘ It is impoſſible ( ſayes he ) for Man  
 ‘ to

‘ to cary himself in his own hands: Christ  
 ‘ only could do it. For he was carried  
 ‘ in his own hands, when commending  
 ‘ the same Body of his, he said, *This is*  
 ‘ *my Body.*

see St. Ambrose

[*lib. 4. cap. 4. De Sacramentis.*]

‘ That the Author of the Sacraments is  
 ‘ our Lord Jesus Christ, is evident; since  
 ‘ they Descended from Heaven: from  
 ‘ whence all Supream Counsels proceed.  
 ‘ It was certainly a great and Divine Mi-  
 ‘ racle, that God rained *Manna* to the  
 ‘ People of *Israel* from Heaven; they not  
 ‘ labouring, and yet being fed.

‘ But, perchance, you being a Christi-  
 ‘ an, will say, That your Food from Hea-  
 ‘ ven is common Bread. To answer you  
 ‘ to this, you are to know, That *before*  
 ‘ *the Words of Consecration* it is *Bread*:  
 ‘ But *after the Consecration*, of *Bread* it is  
 ‘ *made the Flesh of Christ.* This we af-  
 ‘ firm.

‘ But you will ask me, How Bread can  
 ‘ be made the Body of Christ? I answer

‘ you, *By the Words of Consecration.* Now  
‘ This Consecration, in *what Words*, and  
‘ in *whose Words*, is it uttered? The  
‘ answer to this is, That they are the  
‘ Words of our Lord Jesus Christ. For  
‘ whatf’ever other words are pronoun-  
‘ ced, or said, they are only designed to  
‘ render due praises to God. There is a  
‘ precedent Prayer for Kings, and the  
‘ rest: but when we come to the Confe-  
‘ cration of this most venerable Sacra-  
‘ ment, the Priest does not make use of his  
‘ own words, but the Words of Christ.  
‘ Wherefore Christ’s words effect, and  
‘ compleat this Sacrament.

‘ But what words of Christ does this?  
‘ The very same that created All Things,  
‘ in the first production of the World.  
‘ Our Lord commanded, and the Hea-  
‘ vens were made: Our Lord likewise  
‘ commanded, and the Earth was produ-  
‘ ced: and by the same command the Sea,  
‘ and all other Creatures received their  
‘ Being. By this you may understand how  
‘ Efficacious Christ’s words are. Now, if  
‘ there were such Efficacy in the word of  
‘ our Lord Jesus Christ, that it could give

‘ a Being to such things, as had yet no Being; how much more force has it to change one thing into another!

‘ The Heavens had no Being, the Sea had no Being, the Earth had no Being: But you hear God, in *Moses*, saying, *He said, and they were made; He commanded, and they were created.* Psal. 148.6. Wherefore I will again answer you, That *before Consecration* there was *not the Body of Christ*; but *after Consecration* I do confidently, and assuredly affirm to you, That *the Bread is changed into the Body of Christ*. He has said it, and it is done: He has commanded it, and it is effected.

‘ Now let us return to speak of what I first proposed; to wit, That it was an admirable and stupendious Thing, for God, by Rain, to give *Manna* to the *Jews*. But reflect with your self, which was most miraculous, either *Manna* from Heaven, or the Body of Christ? to wit, that Body of Christ, which was the Author, and Producer of the Heavens.

‘ Moreover, such as eat *Manna* died;  
‘ But



‘ But such as eat this Body of Christ, ob-  
 ‘ tain by it Remission of their Sins, with  
 ‘ a Promise never to Die. Wherefore  
 ‘ most justly, when you receive this most  
 ‘ Blessed Sacrament, you answer *Amen*.  
 ‘ By this in Spirit, or implicitly, making  
 ‘ a Confession, and Profession of your  
 ‘ Faith; to wit, That you believe, and  
 ‘ acknowledge your receiving the Body  
 ‘ of Christ. The Priest sayes to you,  
 ‘ *The Body of Christ!* and you Answer  
 ‘ *Amen*: which is as much as to say, *That*  
 ‘ *is true, which you have spoken.*

See St. Cyrill  
*Bishop of Jerusalem. [Catech. My-  
 stagog. cap. 4.]*

‘ The Doctrine of St. Paul (sayes he)  
 ‘ is abundantly sufficient fully to confirm  
 ‘ our Faith, concerning the Divine My-  
 ‘ steries of the Blessed Sacrament; by  
 ‘ which we may be made worthy to be,  
 ‘ as it were, Identified, and Incorpora-  
 ‘ ted, and made One Thing with the Bo-  
 ‘ dy and Blood of Christ. His Doctrine  
 ‘ is this; to wit, *That our Lord Jesus*  
 ‘ *Christ,*

‘ *Christ, the very Night, that he was be-*  
 ‘ *trayed, ( or, delivered up to the fury of*  
 ‘ *the Jews ) took Bread, gave Thanks,*  
 ‘ *and brake it, giving it to his Disciples*  
 ‘ *with these words, TAKE, and EAT;*  
 ‘ *THIS IS MY BODY: and taking*  
 ‘ *the Cup ( or Chalice ) He again gave*  
 ‘ *Thanks, saying, TAKE and DRINK;*  
 ‘ *THIS IS MY BLOOD. 1 Cor. 11.*  
 ‘ *23, 24, 25. Now since our Lord hath*  
 ‘ *so manifestly said, and assured us, That*  
 ‘ *this Bread is his Body, by delivering it*  
 ‘ *in these express, and clear words, This is*  
 ‘ *my Body; Who shall presume ever to*  
 ‘ *doubt of this Truth ?*

‘ And moreover, since he likewise hath  
 ‘ so evidently pronounced, or declared,  
 ‘ that the Wine is his Blood, by saying,  
 ‘ *This is my Blood;* who shall presume to  
 ‘ doubt of it, and affirm, That it is not his  
 ‘ Blood! To make this Truth more evi-  
 ‘ dent, we are seriously to call to mind,  
 ‘ that before this he converted Water in-  
 ‘ to Wine, in *Cana of Galilee;* and with-  
 ‘ al we are to reflect, that Wine has a great  
 ‘ affinity with Blood. Now this being  
 ‘ granted, can we yet make difficulty to  
 ‘ be-

"believe this Mystery of his *changing*  
 "Wine into Blood? For, if being invited  
 "to a Marriage, wherethere is only a con-  
 "junction of Bodies, he wrought this Mi-  
 "racle, beyond the expectation of all that  
 "were present, shall we not think him  
 "more worthy to be believed; and more  
 "firmly assent to what he sayes, when he  
 "assures us, That he has given us his *Body*,  
 "and *Blood*, to be received by us?

"When therefore we come to Commu-  
 "nicate, we must have a lively and firm  
 "Faith of this Mystery, most certainly be-  
 "lieving, That we are to receive *the True*,  
 "and *Real Body*, and *Blood of Christ*. For  
 "under the *Form of Bread*, he gives us his  
 "*Body*; and under the *Form of Wine*, he  
 "likewise gives us *his Blood*. So that,  
 "when you partake of this Sacrament,  
 "you taste, or feed upon, the Body and  
 "Blood of Christ; being made partakers  
 "of the same Body and Blood. Thus we  
 "are made *CHRISTIFERI*, that is, we  
 "carry Christ's Body in our own Bodies,  
 "when we receive his Body and Blood in-  
 "to our Members. And thus, according  
 "to *St. Peter*, We are made partakers of  
 "the

the Divine Nature, 2 Pet. 1. 4. Christ,  
our Lord, heretofore discoursing with  
the Jews, said these words, *Unless you  
eat my Flesh, and drink my Blood, you  
shall have no life in you*, Joh. 6. Now  
they, not understanding his words in a  
Spiritual Sense, but rather grossly, and  
carnally, went away displeased, concei-  
ving, that he would have given them  
Flesh to eat, after the ordinary manner.  
In the Old Testament there was *the  
Bread of Proposition*; but that Figure,  
or Sign, now ceases. Wherefore in the  
New Testament, (whereof the Old  
was a Figure) there is given Bread, and  
a Chalice from Heaven, Sanctifying both  
Body and Soul.

You are not therefore to regard what  
is here given unto you, in this Blessed  
Sacrament, as pure and simple Bread;  
but as the *True and Real Body and Blood  
of Christ*. For although *your senses*  
seem to tell you otherwise, yet your  
Faith assures you of this. You are not  
to make a judgment here from what  
*you see, and taste*; but to let your Faith  
render you certain, and secure of what  
it

‘ it teaches you ; and that without all  
 ‘ manner of doubting ; to wit, that you  
 ‘ are made partakers of the Body and  
 ‘ Blood of Christ.

*And again, in the same place.*

‘ Knowing this, and holding it for  
 ‘ most certain, that this Bread, which is  
 ‘ seen of us, *is not Bread*, ( though the  
 ‘ Taste thinks it to be so ) but the Body of  
 ‘ Christ ; and the Wine which we see,  
 ‘ though to the Taste it seems to be Wine,  
 ‘ yet is *not Wine*, but the Blood of Christ.  
 Thus St. Cyrill of Jerusalem.

See also St. Cyrill, Bishop of *Alexan-*  
*dria*: writing upon these words of  
 St. John, Chap. 6. 55. *My Flesh is*  
*Meat indeed, and my Blood is Drink*  
*indeed.*

‘ Our Saviour sayes, *He that eats my*  
 ‘ *Flesh, and drinks my Blood, remains in*  
 ‘ *me, and I in him.* From which words  
 ‘ we may infer, That as he, who mixes  
 ‘ together Two parts of melted Wax,  
 ‘ makes

‘ makes a perfect mixture of them both :  
‘ So he that receives the Flesh, and Blood  
‘ of Christ is in such a manner united, and  
‘ joyned to him, that he remains in Christ,  
‘ and Christ in him.

‘ Something like this you shall find in  
‘ *St. Matthew*, where he sayes the *King-*  
‘ *dom of Heaven is like unto Leaven ; which*  
‘ *a Woman taking, hid in Two Busbels of*  
‘ *Meal, wherewith the whole was Lea-*  
‘ *vened.* St. Paul likewise sayes, That  
‘ *a little Leaven leaveneth the whole Paste.*  
‘ Wherefore if this be so, who can doubt,  
‘ but this seeming *little Benediction* must  
‘ necessarily draw, or convert, the whole  
‘ man into it self, and replenish him with  
‘ its Grace. And thus Christ remains in  
‘ us, and we in him.

‘ Wherefore, if we desire to obtain E-  
‘ ternal Life, and covet to have within us  
‘ Christ, that can make us Immortal, let  
‘ us frequently and devoutly partake of  
‘ this Blessed Sacrament ; taking care, that  
‘ the Devil deceives us not with a false  
‘ shew and pretence of Piety and Religi-  
‘ on ; with-drawing us from this Sacred  
‘ Table, by objecting these words of St.

‘ *Paul,*

‘ Paul, 1 Cor. II. to wit, That *he who*  
‘ *eates of this Bread, or drinks of this Cha-*  
‘ *lice unworthily, eates and drinks Judg-*  
‘ *ment to himself.*

‘ Now if you say, upon the reading of  
‘ these words, That you have examined  
‘ your self, and find your self *unworthy*;  
‘ I ask, when will you be made *worthy*?  
‘ Or, when will you offer your self up to  
‘ Christ? For, if by Sin you are ren-  
‘ dred unworthy, and you never cease  
‘ from Sin; (since as the *Psalmist* sayes,  
‘ *Who understands, or penetrates, the*  
‘ *depth, or profundity, of his Sins?*)  
‘ you will alwayes be deprived of this Sa-  
‘ cred Food.

‘ Wherefore I would advise you here  
‘ to rectifie your Thoughts, labouring to  
‘ live with as much Innocency, and Piety  
‘ as you can; and then come confidently  
‘ to partake of this Sacred Food; which  
‘ (I assure you) will not only free you  
‘ from death; but likewise from all Dis-  
‘ eases. For Christ remaining thus in us,  
‘ will curb the unruly motions, or law of  
‘ the Members. strengthen us in Piety,  
‘ extinguish disturbances of the mind,  
‘ cure

' cure the Sick, and heal Wounds. For,  
 ' Christ here, as a good Pastor, that gives  
 ' up his life for his Sheep, frees us from all  
 ' Infirmities.

See St. Hilary, Bishop; in his Second  
 Book of the Trinity; about the  
 middle of it.

' In matters that concern God, we are  
 ' not to speak of them according to our  
 ' gross, and humane manner of under-  
 ' standing them. We are to read what is  
 ' written, and labour to understand it;  
 ' and then we shall comply with the duty,  
 ' and submission of a perfect Faith. Now  
 ' what we are to say, or deliver, concern-  
 ' ing the *natural Truth of Christ in us*,  
 ' unless we learn it from him, our dis-  
 ' course will be foolish, and impious.  
 ' Wherefore, to avoid this we will relate  
 ' the very words of our Saviour, which  
 ' are these, *Joh. 6. 55, 56. My Flesh is*  
 ' *meat indeed, and my Blood is drink in-*  
 ' *deed. He that eats my Flesh, and drinks*  
 ' *my Blood, remains in me, and I in him.*  
 ' These words are so clear, and evident,

M m

' That



‘ That there is no place left of doubting  
‘ of the Truth of Christ’s Flesh and  
‘ Blood. For now, by the words of our  
‘ Saviour himself, and by what our Faith  
‘ teaches us, it manifestly appears, that it  
‘ is *truly his Flesh and Blood*; and like-  
‘ wise, that when we receive, and take  
‘ these, that then Christ *remains in us*, and  
‘ *we in him*. Can any therefore now  
‘ doubt of this Truth? I conceive this  
‘ can happen to none, but such as do not  
‘ believe, that our Lord Jesus Christ is  
‘ True God.

‘ It is therefore sufficiently demonstra-  
‘ ted, That He is in us, by our receiving  
‘ his Flesh; and that we are in him, by his  
‘ assuming our Nature. Now, that we  
‘ are in Him by thus our receiving his  
‘ Flesh and Blood in the Sacrament, he  
‘ further testifies, or assures us, by these  
‘ following words: *And now this World*  
‘ *sees me not but you shall see me, because I*  
‘ *live; and you shall live, by reason that I*  
‘ *live in my Father, and you in me, and I*  
‘ *in you*. Now yet further to confirm us,  
‘ that *this Natural Unity* is in us, he as-  
‘ sures us of it by these words: *He that*  
‘ *eats*

‘ *eats my Flesh, and drinks my Blood, re-*  
 ‘ *mains in me, and I in him.* For none  
 ‘ can remain in him, unless he remain in  
 ‘ them: He having only in Himself the  
 ‘ assumed Flesh of him, who receives his  
 ‘ Flesh in the Sacrament.

‘ Now the Mystery of this perfect Uni-  
 ‘ ty he taught us before, saying, *As my*  
 ‘ *Living Father sent me, and I live by my*  
 ‘ *Father: So he that eats my Flesh, shall*  
 ‘ *live by me.* He therefore lives by his  
 ‘ Father: And as he lives by his Father,  
 ‘ so, or in the same manner, we shall live  
 ‘ by eating his Flesh.

*See also St. Cyprian, Bishop and Martyr,*  
*in an Epistle of his to one Cæcill.*

[ *lib. 2. Epist. 3.* ]

‘ In the Priest *Melchisedec* we see a Fi-  
 ‘ gure of the great Mystery of our Lord’s  
 ‘ Sacrifice, according to what the Sacred  
 ‘ Text relates of him in these words:  
 ‘ *And Melchisedec, King of Salem, offered*  
 ‘ *Bread and Wine.* For he was a Priest of  
 ‘ *the most High;* and blessed Abraham.  
 ‘ Now that *Melchisedec* was a Type, or  
 M m 2 ‘ Figure

' Figure, of Christ, the Holy Ghost de-  
 ' clares in the Psalms, from the Person of  
 ' the Father speaking to the Son in these  
 ' words, *I have begotten thee, before there*  
 ' *was any Light. Thou art a Priest for e-*  
 ' *ver, according to the Order of Melchise-*  
 ' *dec.* Which Order was derived, and  
 ' descended from that Sacrifice. For  
 ' *Melchisedec* was a *Priest of the most High,*  
 ' because he offered *Bread and Wine.* And  
 ' hence it was, that he blessed *Abraham.*

Now, who was more a Priest of the  
 ' most High, than our Lord Jesus Christ?  
 ' who offered up a Sacrifice to God his  
 ' Father; and offered up the same (as to  
 ' the Exteriour form of it) that *Melchi-*  
 ' *sedec* had offered; that is, Bread and  
 ' Wine; to wit, his Body and Blood.

' The blessing likewise of *Abraham* was  
 ' a sign, or figure of the *Benediction* that  
 ' was to descend upon all the faithful.  
 ' For if *Abraham* believed, and gave cre-  
 ' dit to God's words, and was justified  
 ' by such his Faith; certainly whoso-  
 ' ever, in like manner, gives credit to  
 ' God's words, and lives by Faith, is like-  
 ' wise justified by it; and was long since  
 ' mani-

' manifested to be Blessed and Justified in  
 ' the Faith of *Abraham*; as the Apostle  
 ' proves, saying, *Abraham believed*, and  
 ' *such his Faith was reputed to him for*  
 ' *Justice*, or to *his Justification*.

' Wherefore you are to know, that all  
 ' the Faithful are the Sons of *Abraham*.  
 ' For the Scripture foreseeing, that God  
 ' would justify the Gentiles by Faith, fore-  
 ' told unto *Abraham*, That All Nations  
 ' should be blessed in him. That therefore  
 ' the Blessing of *Abraham* by *Melchisedec*  
 ' the Priest, mentioned in *Genesis*, might  
 ' be rightly celebrated, there preceded  
 ' the image or figure of a Sacrifice, insti-  
 ' tuted in Bread and Wine: Which figure  
 ' was fulfilled, and compleated by our  
 ' Lord, in the oblation which he made of  
 ' Bread and a Chalice mix'd with Wine  
 ' (to wit, his own Body and Blood, un-  
 ' der the Forms of Bread and Wine.) He  
 ' thus, who was the Plenitude, and Com-  
 ' pletour of all things, manifesting the  
 ' Truth of the former figure.

' The Holy Ghost likewise by *Solomon*,  
 ' gave us another Type, or Figure of this  
 ' Sacrifice of our Lord: *Solomon* there

‘ foretelling us, or mentioning an Hoast  
 ‘ Sacrificed, Bread and Wine, an Altar,  
 ‘ and the Apostles. His words are these:  
 ‘ *Prov. 9. 1. Wisdom built him an House,*  
 ‘ (that is, Christ founded his Church)  
 ‘ *and under prop’d it with Seven Pillars,*  
 ‘ (to wit, the Seven Gifts of the Holy  
 ‘ Ghost) *killed, or sacrificed his Hoast* )  
 ‘ (that is, permitted his Martyrs to be  
 ‘ Sacrificed) *mingled Wine,* and pre-  
 ‘ *pared a Table* (to wit, at his Last Sup-  
 ‘ *per.*) *He sent his servants,* (to wit,  
 ‘ his Apostles) *inviting all with a loud*  
 ‘ *voice to come to this Feast, saying,*  
 ‘ *All that want Wisdom, let them come*  
 ‘ *unto me* (the Fountain of Wisdom)  
 ‘ *and such as suffer Hunger and Thirst, let*  
 ‘ *them likewise come and eat of my Bread,*  
 ‘ *and drink of my Wine,* I have mingled  
 ‘ *for them;* to wit, my Body and Blood  
 ‘ under the Forms of Bread and Wine.

*To these may be added St. Leo.*

[*Serm. de jejunio. 10. mensis.*]

*Where he thus speaks:*

‘ We ought (saith he) so to partake  
 ‘ of

' of the Holy Table, as that we do not  
 ' in any sort doubt of the Truth of  
 ' Christ's Body and Blood (*meaning,*  
 ' *the Truth of his being there present.*) For  
 ' that, which is believed by Faith, is also  
 ' received by the mouth: and in vain do  
 ' they answer *AMEN* to the Priest,  
 ' who dispute (*or called in question*) the  
 ' Truth of that which is received.

*Likewise St. Hierom,*  
*Who in this Third Book against the Pe-*  
*lagians, writes thus of Christ's*  
*Presence in the Eu-*  
*charist:*

' The Faithful (saith he) trusting to  
 ' what our Lord taught his Apostles, have  
 ' the confidence every day, in the Sacri-  
 ' ficing of his Body (*or whilest his Body*  
 ' *is Sacrificed*) to say unto him, *OUR*  
 ' *FATHER, WHICH ART IN HEA-*  
 ' *VEN, &c.*

*Likewise Eusebius Emiffenus,  
[ Homil. 5. de Paschate. ]  
hath these words :*

‘ When the Creatures, to be blessed  
‘ by Heavenly words, are first set upon  
‘ the Altar, before that by calling upon  
‘ the Supream Deity they be rightly Con-  
‘ secrated, there is in them the Substance  
‘ of Bread and Wine : But after the  
‘ words of Christ, there is the Body and  
‘ Blood of Christ. — And what  
‘ wonder is it, that He, who was able  
‘ to Create (or *give Being* to) All Things  
‘ by his Word, should be able (by his  
‘ Word) to Change them after they  
‘ were Created ! Yea, rather it seems  
‘ to be less wonderful, that he should  
‘ Change what he hath already made, in-  
‘ to a Better Thing, then that he should  
‘ of Nothing make that Thing to be.  
‘ — Let no man therefore doubt,  
‘ but at the Sole Beck of Divine Power,  
‘ the Nature of the Things present is  
‘ Changed.

*Lastly,*

Lastly Tertullian,  
*Dissuading a Christian Widdow from  
 Marrying an Infidel; amongst  
 other Arguments, uses  
 This :*

‘ Shall your Husband know, what  
 you receive every day before all other  
 meat; ( *namely the Eucharist; as it was  
 then, in those times of Persecution, al-  
 lowed Christians to do: .* ) Or, if he do  
 know it, will he believe it to be *WHOM*  
 indeed it is; and not rather a piece of  
 Bread ?

*Thus of the Testimonies of These Fathers  
 concerning this Sacrament.*

Now, if neither the Authority  
 of these Fathers, nor the Autho-  
 rity, and Determination, of so ma-  
 ny General Councils, as have been  
 formerly mentioned, be not suffici-  
 ent to end all Disputes concerning  
 this



this Point of the *Real Presence* of Christ in the Sacrament, and the *Substantial Conversion* of the Elements of Bread, and Wine, into the Body, and Blood of Christ ; I am certain, no Doctrine of Faith can ever be sufficiently determined.

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*F I N I S.*

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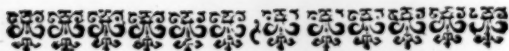


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HISTORICAL  
COLLECTIONS,  
OUT OF  
SEVERAL GRAVE R. 11. 76.  
PROTESTANT HISTORIANS,  
CONCERNING  
THE  
CHANGES OF RELIGION,  
And  
The strange confusions following  
from thence : In the Reigns  
OF  
KING { HENRY the Eighth,  
EDWARD the Sixth.  
QUEEN { MARY  
and  
ELIZABETH.

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*A Kingdom divided (and especially in Religion) shall become desolate. Matt. 12. 25.*

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Printed in the Year, 1674.

for want of *Good Government*, were chiefly guilty of these Crimes; and so they did; as appears by the *Preamble* of the *Act* for their Dissolution, made in the 27 *Hen. 8.* which Parliament, consisting, for the most part, of such Members, as were pack'd for the purpose through private Interest, (as is evident by divers original Letters of that time) many of the Nobility, for the like respects also favouring the design. Assented to the suppression of *All* such Houses, as had been Certified of less value, than Two hundred pounds by the year; giving them, with their *Lands*, and *Revenues*, to the King; yet, with this addition, That the Possessions, belonging to such Houses, should be converted to better uses: But how well this was observed, we shall soon see: These specious pretences being made use of for no other purpose, then by opening this gap, to make way for the *total Ruine* of the *Greater Houses*; wherein notwithstanding, it is by the said Act acknowledged, that *Religion was well observed.*

For, no sooner were the *Monks* turned out, and the Houses demolish'd, (that being first thought requisite, least some accidental

cidental Change might conduce to their restitution) but care was taken, to prefer such Persons to the Superiority in Government, upon any vacancy of these *Great Houses*, as might be Instrumental to their Surrender, by perswading with the Convent to that purpose.

The truth is, that there was no omission of any endeavour, that can well be imagined, to accomplish these Surrenders. For so subtly did the Commissioners act their parts, that after earnest solicitation with all the Abbots, when they found them backwards, they tempted them with the promise of Good Pensions, during life.

Neither were the Courtiers unactive, in driving on this Work: as may appear by my Lord Chancellour *Andley's* employing a special Agent, to treat with the Abbot of *Athelney*, offering him a *Hundred Marks* a year, in case he would Surrender; and the personal endeavour that he used with the Abbot of *Ostth* in *Essex*, as by his Letter to the said *Viscount*, is evident: wherein is signified, that he had, with great solicitation, prevailed with the said Abbot: But withal, insinuated his

his desire, that his place of *Lord Chancellor* being very chargable, the King might be moved for an Addition of some *more profitable Offices* to him: Nay, I find, that this *Great Man*, hunting eagerly after the Abbey of *Waldon* in *Essex* (out of the Ruines whereof, afterwards, that Magnificent Fabrick, called by the Name of *Audley-Inne*, was built) as an argument, the sooner to obtain it, did, besides the extenuation of its worth, allege, that he had, in this world, sustained great *Damages*, and *Infamy*, in his serving the King; which the *Grant* of this should recompence.

Some Arguments were used by the *Abbots*, to hinder these Suppressions: but nothing would avail. For resolved they were, to effect what they had begun, by one means or other: insomuch, as they procured the Bishop of *London*, to come to the Nunnes of *Syon*, with their Confessour, to sollicite them thereto: who, after many persuations, took it upon their Consciences, that they ought to submit to the King's pleasure therein, by God's Law. But what could not be effected by such Arguments, and fair Promises, was by



by terror and streight dealing, brought to pass. For under pretence of suffering Delapidations in the Buildings, or negligent administration of their Offices; as also for breaking the King's *Injunctions*, they deprived some Abbots, and then put others, that were more plyant, in their rooms.

From others they took their *Convent-Seals*; to the end they might not, by making *Leases*, or *sale* of their *Jewels*, raise Money, either for supply of their present Wants; or payment of their Debts; and so be necessitated to Surrender.

Nay, to some, as in particular to the Canons of *Leicester*, the Commissioners threatned, That they would charge them with *Adultery* and *Buggery*, unless they would submit: And Dr. *London* told the *Nunnes* of *Godstow*, That because he found them obstinate, he would dissolve the House by vertue of the King's Commission, in spite of their teeth. And yet all was so managed, that the King was solicited to accept of them, not being willing to have it thought, that they were by Terror moved thereto; and special notice

was taken of those, who did give out, that their *Surrenders* were by *Compulsion*.

Which courses (after so many, through under-hand corruption, had led the way) brought on others apace, as appears by their *Dares*, which I have observed from the very Instruments themselves; inso-much as the rest stood amazed, not knowing which way to turn them.

Some therefore thought fit to try, whether Money might save their Houses from this dismal fate, so near at hand. Others, with great constancy refused to be thus *accessory*, in violating the *Donations* of their Pious Founders: But these tasted of no little severity. For, touching the Abbot of *Fountains*, in *York-shire*, I find, that being charged by the *Commissioners*, for taking in his hands some *Jewels* belonging to the *Monastery*, (which they called *Theft*, and *Sacrilege*), they pronounced him *Perjur'd*; and so deposing him, extorted a *private Resignation*.

And it appears, that the *Monks* of *Charter-House*, in the Suburbs of *London*, were committed to *Newgate*; where, with hard and barbarous usage, Five of them died,

died, and Five more lay at the point of death; as the *Commissioners* signified: But withal alledged, That the Suppression of *that House*, being of so strict a *Rule*, would occasion great Scandal to their doings; for as much as it stood in the face of the World, infinite concourse, from all parts, coming to that Populous City; and therefore desired, that it might be altered to some other use.

And lastly, that under the like pretence of *robbing the Church*, (wherewith the before specified Abbot of *Fountains* was charged) the Abbot of *Glastenbury*, with Two of his *Monks*, being condemned to death, was Drawn from *Wells* upon a Hurdle, and then Hanged upon the Hill called *the Tore*, near *Glastenbury*; his Head set upon the *Abbey-gate*, and his Quarters disposed of to *Wells*, *Bath*, *Ilchester*, and *Bridgewater*.

Nor did the Abbots of *Colchester*, and *Reading*, speed much better; as they that shall consult our story of that time, may see. And for further terror to the rest, some *Priors*, and other Ecclesiastical Persons, who had spoken against the King's *Supremacy*, (a thing then somewhat un-

couth, being so newly set up) were condemned as Traytors, and Executed,

And now, that all this was effected, to the end it might not be thought, that these things were done by a *high Hand*, a Parliament was called ( 30 Hen. 8. ) to confirm these *Surrenders*. Now there wanted not plausible insinuations to Both Houses, for drawing on their Consent with all smoothness thereto: The *Nobility* being promised large shares in the spoils, either by *Free-gift* from the King, easie-Purchases; or most advantageous Exchanges; and many of the *Active Gentry*, advancements to Honour, with encrease of their Estates: All which, we see, happened to them accordingly.

And the better to satisfy the vulgar, it was represented to them, that by this Deluge of Wealth, the Kingdom should be strengthened with an Army of Forty Thousand men; and that, for the future, they should never be charged with *Subsidies*, *Fifteens*, *Loans*, or *Common Aides*. By which means the Parliament Ratifying these *Surrenders*, the Work became completed.

For the more firm Settling whereof, a sudden

sudden course was taken, to pull down, and destroy the Buildings, as had been done before, upon the Dissolution of the *smaller Houses* : Next, to disperse a great portion of the *Lands*, amongst the *Nobility*, and *Gentry*, which was accordingly done. The *Visitor General* having told the King, That *the more had interest in them, the more they would be irrevocable.*

And lest any Domestick stirs should arise, by reason of this great, and strange alteration, rumours were spread of great dangers from Forreign Invasions ; against which great Preparations were made every where ; which seemed so to excuse this Suppression of *the Abbeyes*, as that the People (willing to spare their own Purfes) began to suffer it easily.

But, let us look upon the Success. Wherein I find, that the said *Visitor General* (the grand *Actor* in this Tragical business) having contracted upon himself an *Oodium* from the *Nobility*, by reason of his low Birth, and being raised to so high Dignities, (as likewise from the *Catholicks*, for having thus acted in the Dissolution of the *Abbeyes*) was, (before the End of the said Parliament,

wherein that was ratified, which he had, with so much industry, brought to pass ) deserted by the King ; who, ( not having any more use of him ) gave way to his Enemies Accusations. Whereupon, being Arrested by the Duke of *Norffolk*, at the *Council-Table*, when he least dream't of it, he was Committed to the *Tower*, and Condemned by the same Parliament, for *Heresie*, and *Treason*, unheard, and little pitied, and had his Head cut off on *Tower-Hill*. Nor did many of the Reformers speed much better : for Fire, and Fagot, happened to be their portion.

And as for *the fruit*, the People reap'd, from all their hopes, built upon these specious Pretences, it was very little : For *Subsidies* from the *Clergie*, and *Fifteens* of all *Laymens-Goods*, were soon after exacted. And in *Edward* the Sixth's time, the Commons were constrained to Supply the King's Wants by a new Invention ; to wit, *Sheep, Cloaths, Goods, Debts, &c.* for Three years : which Tax grew so heavy, that the year following, they prayed the King for mitigation of it.

Nor is it a little observable, that whilst the Monasteries stood, there was no Act

for

*for Relief of the Poor* : so amply did those Houses give succour to them. Whereas in the next Age, to wit, the 39 of *Elizabeth*, no less than *Eleven Bills* were brought into the House of *Commons* for that purpose. Thus far out of *Mr. Dugdale*, concerning this prodigious, and Diabolical Action.

*A word out of the same History ( Page 109, and 119.) concerning Chanteryes, Gilds, or Fraternities. I shall only mention one, of each of them, to make it known what they were.*

*Prestons Chantery.*

**T**HIS was Founded by *John Preston*, for Two Priests to *Sing Mass* daily, for the good Estate of Him, the said *John*, during this mortal life, and afterwards, for the health of his Soul ; as also, for the Souls of his Parents, and Benefactors, and all the Faithful Deceased.

Thus *Mr. Dugdale*.

*Of Gilds, or Fraternities.*

The word *Gild*, proceeds from the *Saxon* word *Gelo*, and *Gilo*, which signifies Money : because that such, as were, either for *Charity*, *Religion*, or *Merchan-*

dize-sake, associated, did cast their Money, Goods, yea, and sometimes Lands, together, for the publick support of their own common charge.

These had their *Annual Feasts*, and *Neighbourly Meetings*.

The First, and *most Ancient* of these *Gilds*, here in *Coventry*, was Founded in the *Fourteenth* year of *Edward* the Third. At which time the King granted License to the *Coventry-men*, That they should have a *Merchants-Gild*, and a Fraternity, of Brethren, and Sisters, of the same, in this Town, with a Master, or Warden, thereof, to be chosen out of the same *Fraternity*: And that they might make *Chanteries*, bestow Alms, do other works of Piety, and Constituted Ordinances touching the same, with all Appurtenances thereto.

And in the *Seventeenth* year, *Edward* the Third gave leave to several, to enter into a *Fraternity*, and make a *Gild*, consisting of themselves, and such others, as would joyn with them, to the Honour of *St. John Baptist*. As also to purchase certain Lands, Tenements, and Rents, for the Founding of a *Chantry*, of Six Priests,



to sing Mass every day, in the Church of the *Holy Trinity*, and *St. Michael*, in *Conventry*, for the Souls of the King's Progenitors; and for the good Estate of the King, Queen *Isabel*, his Mother, Queen *Phillippa* his Wife, and their Children: As also of *Walter Chesthunt*, and *William De-Belgrave*, during their lives here on Earth, and for their Souls, after their departure hence; and for the good Estate of the said *John*, *John*, *Tho. Rich. Pet.* and *William*, and the rest of the said *Gild*, with their Benefactors: and likewise for the Soul of *John Eltham*, late Earl of *Cornwal*, and of all the Faithful deceased.

Which *Gild*, being so Founded, within Two years after, the same King *Edward* gave license to Queen *Isabel* his Mother, to Give, and Assign thereunto a parcel of Land, to build thereupon a Chappel, to the Honour of our Blessed Saviour, and *St. John Baptist*, for Two Priests to sing mass daily, for the good Estate of the said King *Edward*, Queen *Isabel* his Mother, Queen *Phillippa* his Wife, *Edward* Prince of *Wales*, and of the Brethren, and Benefactors, of the same *Gild*, whilst they lived

lived in this World, and for their Souls after their departure hence. As also for the Soul of *John of Eltham*, Earl of *Cornwal*, and the Souls of the said Brethren, and Benefactors, with all the Faithful deceased. *Thus Mr. Dugdale, p. 119.*

There were great store of these, and such-like Pious Foundations, throughout all *England*, as appears by the same History: All destroyed by King *Henry* the Eighth, and his Son.


This Change being made, something must necessarily be established, in order to Religion.

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## CHAP.

## CHAP. III.

*A Book of Religion Published.*

HE Clergy held a *Convocation*, in St. Paul's Church ; where, after much disputing and debating of matters, they Published a Book of Religion, entituled, *Articles Devised by the King's Highness, &c.*

In which Book is mentioned but *Three Sacraments, Baptism, Eucharist, and Penance.*

The Articles, contained in this Book, were Six : And by an Act of Parliament all were condemned for Hereticks, and to be burnt, that should hold the contrary to them ; Asserting,

1. That the Body of Christ was not really present in the Sacrament of the *Eucharist*, after *Consecration*.

2. That *Priests*, entred into *Holy Orders*, might marry.

3. That

3. That *the Sacrament* might not truly be Administred in one kind.

4. That *Vowes of Chastity*, made upon mature deliberation, were not to be kept.

5. That *Private Masses* were not to be used.

6. That *Auricular Confession* was not necessary in the Church. Thus Sir Rich. Baker. pag. 408.

Here followeth the Act it self, out of the Statute Book.

*An Act of Parliament made in King Henry the Eighth's time, for abolishing diversity of Opinions in certain Articles concerning Religion.*

**T**He King's most Royal Majesty, most prudently considering, that by occasion of various Opinions, and Judgments, concerning some *Articles* in Religion, great discord, and variance hath arisen; as well, amongst the *Clergie* of this Realm, as amongst a great number of the vulgar People: And being in a full hope, and trust, that a full and perfect Resolution of the said *Articles* would make a perfect Concord, and Unity, generally amongst

mongst all his loving, and obedient Subjects, of his most Excellent Goodness, not only Commanded that the said *Articles* should deliberately, and advisedly, by his Archbishops, Bishops, and other Learned Men of his Clergy, be debated, argued, and reasoned, and their Opinions therein to be understood, declared, and known: But also most graciously vouchsafed, in his own Princely Person, to come unto his High Court of Parliament, and Council, and there, like a wise Prince of most high Prudence, and no less Learning, opened, and declared many Things of most high Learning, and great Knowledge, touching the said *Articles*, Matters, and Questions, for an Unity to be had in the same.

Whereupon, after a great, and long, deliberate and advised Disputation, and Consultation, had, and made concerning the said *Articles*, as well by the consent of the King's Highness, as by the Assent of the Lords *Spiritual* and *Temporal*, and other Learned Men of his Clergy, in their Convocations, and by the Consent of the *Commons* in Parliament Assembled, it was, and is, finally resolved, accorded,  
and

and agreed, in manner, and form following; that is to say,

1. First, That in the most Blessed Sacrament of the Altar, by the strength and efficacy of Christ's mighty Word, (it being spoken by the Priest) is *present really*, under the Forms of Bread and Wine, the natural Body and Bloud of our Saviour *Jesus Christ*, conceived of the Virgin *Mary*: and that after the *Consecration*, there remains *no substance* of the Bread, or Wine, nor any other Substance, but the Substance of *Christ, God and Man*.

2. That the Communion, in *both kinds*, is not necessary (to Salvation), by the Law of God, to all Persons: And that it is to be believed, and not doubted, but that in the Flesh, under the Form of Bread, is the *very Blood*; and with Blood, under the Form of Wine, is the *very Flesh*, as well apart, as if they were both together.

3. That Priests, after the Order of Priesthood received, may not marry, by *the Law of God*.

4. That *Vowes of Chastity, Widowhood, &c.* are to be kept.

5. That it is meet, and necessary, that

*Private*

*Private Masses* be continued, and admitted, in the King's English-Church, and Congregation; as whereby Good Christian People, ordering themselves accordingly, do receive both Godly, and Goodly Consolations, and Benefits: and it is agreeable also to *God's Law*.

6. That *Anricular Confession* is expedient, and necessary to be retained, and continued, used, and frequented, in the Church of God.

For the which most godly study, pain, and travail of his Majesty, and determination and resolution of the Premises, His humble and obedient Subjects, the *Lords Spiritual and Temporal*, and the *Commons* in this present Parliament Assembled, not only render, and give unto his Highness, their most high, and hearty Thanks, and think themselves most bound to pray for the long continuance of his Graces most Royal Estate and Dignity: and being also desirous, that his most godly enterprize may be well accomplished, and brought to a full end, and perfection; and so established, that the same might be to the Honour of God, and after, to the common quiet, unity, and concord, to be had,  
in

in the whole Body of this Realm for ever; Do most humbly beseech his Royal Majesty, that the Resolution, and Determination above-written, of the said *Articles*, may be established, and perpetually perfected, by the Authority of this present Parliament.

It is therefore Ordained, and Enacted by the King, our Sovereign Lord; and by the Lords *Spiritual* and *Temporal*; and by the *Commons*, in this present Parliament Assembled; and by the Authority of the same; That if any Person, or Persons, within this Realm of *England*, or in any other of the King's Dominions, do by *Word*, *Writing*, *Printing*, *Ciphering*, or any otherwise, Publish, Preach, Teach, Say, Affirm, Declare, Dispute, Argue, or Hold, any Opinion.

I. That in the *Blessed Sacrament* of the Altar, under the Form of Bread and Wine, after the *Consecration* thereof, there is not *present really*, the natural Body and Blood of our Saviour *Jesus Christ*, conceived of the Virgin, *Mary*: or that, after the said *Consecration*, there remains any Substance of Bread; or Wine; or any other *Substance*, but the Substance of *Christ*,



*Christ, God and Man*; or likewise do publish, preach, teach, say, affirm, declare, dispute, argue, or hold opinion, that *in the Flesh*, under the Form of *Bread*, there is not *the very Blood* of Christ; or that *with the Blood*, under the Form of Wine, there is not the very *Flesh* of Christ, as well apart, as though they were both together; or by any the means abovesaid, or otherwise, do preach, teach, declare, or affirm, the said Sacrament to be of other Substance, than is abovesaid; or do by any means contemn, deprave, or despise the said *Blessed Sacrament*; that then such Person, or Persons, so offending, shall be deemed, and adjudged *Hereticks*; and that every such offence shall be judged *manifest Heresie*; and that every such Offender, and Offenders, shall therefore have, and suffer, judgement, execution, pain, and pains of death, by way of Burning, without any *Abjuration, Clergie, or Sanctuary*; and their Estates to be *Confiscated* to the King, as in cases of *High Treason*.

2. And moreover, if any do obstinately affirm, uphold, maintain, or defend, that the Communion of the *Blessed Sacrament*;

*crament*, in *both kinds*, that is to say, in Form of *Bread*, and also of *Wine*, is necessary for the health of man's Soul; or that it ought, or should, be given, and administred to any persons, in *both kinds*; or that it is necessary so to be taken, or received, by any person, other than Priests, being at *Mass*, and *Consecrating* the same.

3. Or that any Man, after having received the Order of *Priesthood*, may marry.

4. Or, that any Man, or Woman, who hath advisedly *vowed*, or professed *Chastity*, or *Widowhood*, may marry.

5. Or that *Private Masses* be not *lawful*, or not laudable, or should not be celebrated, had, nor used in the Realm; nor be not agreeable to the Laws of God.


6. Or that *Auricular Confession* is not expedient, and necessary to be retained, and continued, used, and frequented in the Church of God. Such persons are to suffer pains of death, as in cases of Felony, without any benefit of *Clergie*, or *Priviledge of Church*, or *Sanctuary*; and shall forfeit all their Lands & Goods, as in cases of Felony. Thus far out of the same Book.

CHAP.

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CHAP. IV.

*Of another Effect. of this Change,  
which was a horrid effusion of  
Blood.*

 Ueen Anne Boleign, who had  
been the first occasion of this  
Change of Religion, was be-  
headed. Whereof there is this  
Relation. *Baker, pag. 407.*

It was now the Twenty eighth year  
of King Henries Reign: when there were  
*solemn Justs at Greenwich*; from whence  
the King suddenly departed, and came to  
*Westminster*: whose sudden departure  
struck amazement into many; but to the  
Queen especially: and not without cause.  
For the next day the Lord *Rochford*, her  
Brother, and *Henry Norris*, were brought  
to the Tower, prisoners: whither also the  
same day, was brought Queen Anne, her  
self: who at the Tower-gate fell on her  
knees, beseeching God to help her, as she

was innocent of that, whereof she was accused.

Soon after this, she was arraigned in the Tower, and found guilty, and had Judgment pronounced. Immediately the Lord *Rochford*, her Brother, was likewise Arraigned: who, together with *Henry Norris*, *Mark Smeton*, *William Brierton*, and *Francis Weston*, all of the King's Privy-Chamber, about matters touching the Queen, were beheaded on Tower-hill.

Within Two dayes, Queen *Anne*, her self, on a Scaffold, upon the Green within the Tower, was also beheaded.

At her death she spake these words: *God save my Master, and Sovereign, the King; the most Goodliest, Noblest, and Gentlest Prince, that is; and grant him, that he may long Reign over you:* (which words she spake with a smiling countenance:) which done, she kneeled down, and the Hangman of *Calais* smote off her head at one stroke.

For her Religion, she was an earnest Professor, and one of the first Countenancers of the Gospel. The Crimes, for which she died, were *Adultery*, and *Incest*. She had many Enemies, as being a Protestant;

stant; and perhaps, in that respect, the King himself not greatly her Friend. For, though he had excluded the Pope, yet he continued a Papist still.

Her Death cast upon King Henry a dishonourable imputation: in so much, that whereas the *Protestant* Princes of *Germany*, had resolved to chuse him for *Head* of their *League*; after they heard of this Queens Death, they utterly refused him. *Thus far Sir Rich. Baker.*

The next day after her Death, the King Married the Lady *Jane Seymour*. Stow, Page 573.

*In the next place, Thomas Cromwel, who had been the grand Promotor of this business, was likewise beheaded. Whereof thus writes Howes upon Stow, pag. 508.*

**T**homas Cromwel, Earl of *Essex*, being in the *Council-Chamber*, was suddenly apprehended, and committed to the Tower of *London*; and soon after attainted of *Heresie*, and *High Treason*.

When he was brought to the Scaffold on *Tower-hill*, to be executed, he spake these words.

‘ I pray you that be here, to bear me  
 ‘ witness, that I die in the Catholick  
 ‘ Faith, not doubting in any *Article* of my  
 ‘ Faith, or in any *Sacrament of the Church*.  
 ‘ Many have slandered me, and reported,  
 ‘ that I have been an Abetter of such, as  
 ‘ have maintained evil Opinions; which is  
 ‘ untrue. But I confess, that like as God,  
 ‘ by his Holy Spirit, does instruct us in the  
 ‘ Truth; so the Devil is ready to seduce  
 ‘ us: and I have been seduced. But bear  
 ‘ me witness, That I die in the Catholick  
 ‘ Faith of the Holy Church: and I desire  
 ‘ you to pray for me, that so long as life  
 ‘ remains in this Flesh, I waver nothing in  
 ‘ my Faith. Having said this, he was  
 presently beheaded. Thus *Howes*.

*This following Relation, (although it con-  
 cerns not the shedding of Blood ) yet is  
 very remarkable, as manifesting, how the  
 King's Marriage with the Lady Anne of  
 Cleve, was in Parliament declared not  
 lawful: which is thus related by Howes  
 upon Stow, Page 578.*

**A**fter the Death of the Lady *Jane*  
*Seymour*, the King's Third Wife;  
 He

He Married the Lady *Anne of Cleve*, in the *Two and thirtieth* year of his Reign: From which time the King, not only continued his first Misliking of her; but his hatred encreased more and more against her; not only for want of beauty, (whereof at first he took exceptions) but also for sundry other qualities, whereof he secretly accused her: As also he said, that her Body was unpleasant, making great doubt, that she was no Virgin, when she came into *England*; with divers other defects, which he said, he knew, by her outward appearance, to be in her. And being thus so sore perplexed, and desperate of redress, he grew wondrous apt, and willing to call in question any thing, that might tend to the dissolving of this Marriage.

Within Eight dayes the King told his Physitians, his further cause of grief, That She was loathsome to him in Bed, and that her Body was foul, and out of order.

The King being thus tormented in Body, and Mind, knew not how to ease himself, until he had procured a speedy *Divorce*: which was thus effected.

Certain Lords came down into the

*Lower House of Parliament*, expressly declaring the causes, why this Marriage was not lawful: And, in conclusion, the matter was by *the Convocation* clearly determined, that the King might lawfully marry, where he would; and so might she.

It appears clearly in the Record, what moved the King to this Marriage. For these are his words.

‘ I declare, that when the first Communication was had with me, about this Marriage, I was glad to hearken to it; trusting to have some assured Friend by it: I much doubting, at that time, both the *Emperor, France, and the Bishop of Rome.* Thus Stow.

- ◊ *The King's Fifth Wife, Katharine Howard, put to death for Adultery: As appears by this Relation: Baker, pag. 514.*

THE King was informed of the Queens dissolute life; first, before her Marriage, with one *Francis Dereham*; and since her Marriage, with one *Thomas Culpepper*, of the King's Bed-Chamber. Whereupon Sir *Tho. Wriothsley* was sent to the Queen, at *Hampton-Court*, to charge



charge her with these Crimes, and discharging her Household, to cause her to be conveyed to *Syon*.

The Delinquents being examined, *Dereham* confessed, that before the King's Marriage with the Lady *Katharine*, there had been a pre-contract between him and her. But when once he understood of the King's good liking to her, he then waved it, and concealed it, for her preferment.

These Gentlemen were arraigned, and had Judgment to die, as in cases of Treason.

They were drawn from the Tower to *Tyburn*; where *Culpepper* was beheaded, and *Dereham* hanged, and dismember'd.

The Lord *William Howard*, and the Lady *Margaret* his Wife, *Katharine Tilney*, and *Alice Bestwold*, Gentlewomen, *Joan Bulmer*, *Anne Howard*, Wife to *Henry Howard*, the Queens Brother, with divers others, were all condemned for *Misprision of Treason*, in concealing the Queens misdemeanour. and adjudged to forfeit all their Lands, and Goods, during life, and to remain in perpetual Prison.

The Lords and Commons in Parliament Petitioned the King, That he would not

vex himself with the Queens Offences; and that both She, and the Lady *Rochford*, might be Attainted by Parliament: And that to avoid protracting of time, he would give his Royal Assent to it, under the Great Seal, without staying for the end of the Parliament. Also, that *Dereham* and *Culpepper*, having been Attainted before by the *Common-Law*, might be Attainted likewise by Parliament: All which was Assented unto by the King.

After this, the Queen, and the Lady *Rochford*, were beheaded, on the Green within the Tower. It is certainly said, that after her Condemnation, She protested to Dr. *White*, Bishop of *Winchester*, her last Confessor, That as for the Act, for which She was condemn'd, She took God, and his holy Angels to witness, upon her Souls Salvation, *that she died guiltless.*

*Thus of the putting to death of his Wives.*

*Here follows an unheard of Cruelty, of Blood-shed for Religion, in these times of Confusion and Change of Religion.*

**O**Ne *Lambert* was accused for denying the real presence in the Sacrament; who

who Appeal'd to the King; and the King was content to hear him. Whereupon a Throne was set up in the Hall of the King's Palace at *Westminster*, for the King to sit. And when the Bishops had urged their Arguments, and could not prevail; then the King took him in hand, hoping, perhaps, to have the honour of converting an Heretick, when the Bishops could not do it; and withal promised him pardon, if he would recant. But all would not do; for he remained obstinate, the King mis'd his honour, and the Delinquent his Pardon: being shortly after drawn to *Smithfield*, and burnt. *Baker, pag. 412.*

Two more were for the same cause burnt. *Baker, in the same page.*

Dr. *John Fisher*, Bishop of *Rocheſter*, and Sir *Thomas Moor*, expreſſly denyed, at *Lambeth*, before the Archbishop of *Canterbury*, to take the Oath of *Supremacy*; and thereupon were both beheaded.

Bishop *Fisher* was much lamented, as being reputed a man both *learned*, and *wiſe*, and of *good life*.

Sir *Thomas Moor* was both *learned*, and *very wiſe*. His *Devotion* was ſuch, that he uſed to wear a Shirt of Hair-cloth next his

his skin, for a perpetual Penance: And oftentimes in the Church he would put on a *Surplice*, and help the Priest at Mass: which he did not forbear to do, when he was Lord Chancellor of *England*; as one time the Duke of *Norfolk*, coming to the Church, found him doing it. *Baker*, p. 406.

Sir *William Peterson*, Priest, late Commissary of *Calais*, and Sir *William Richardson*, Priest of *St. Maries* in *Calais*, were both there drawn, hang'd, and quartered, in the Market-place, for the *Supremacy*.

*Stow*, pag. 579.

Dr. *Wilson*, and Dr. *Sampson* Bishop of *Chichester*, were sent to the Tower, for relieving certain Prisoners, who had denied to Subscribe to the King's *Supremacy*: and for the same offence *Richard Farmer*, Grocer of *London*, a rich and wealthy Citizen, was committed to the *Marshalsea*, and after arraigned, and attainted in a *Fremunire*, and lost all his Goods; his Wife and Children thrust out of doors. *Stow*, page 580.

*Robert Barns*, Dr. of Divinity, *Thomas Gerrard*, Parson of *Honey-lane*, and *William Jerom*, Vicar of *Stepney-Heath*, Bachelors in Divinity: Also *Edward Powel*,  
*Thomas*

*Thomas Able*, and *Richard Fetherston*, all Three Doctors, were drawn from the Tower of *London*, to *West-Smithfield*.

The Three *First*, were drawn to a Stake, and there burnt: The *other three* were drawn to a Gallows, and there hanged, headed, and quartered.

The *three First*, as appears in their Attainders, were executed for divers Heresies: the *last Three* for *Treason*; to wit, for denying the King's *Supremacy*, and affirming, his Marriage with *Queen Katharine*, to be good. *Stow*, pag. 581.

*Thomas Empson*, sometimes a *Monk* of *Westminster*, who had been Prisoner in *Newgate*, more than Three years, was brought before the Justices in *Newgate*; and for that he would not ask the King Pardon, for denying his *Supremacy*, nor be Sworn thereto, his Monks-Cowl was plucked off his back; and his Body reprieved, till the King were informed of his obstinacy. *Stow*, pag. 591.

Three Men, and one Woman, were burned in *Smithfield*, for the Sacrament. *Dr. Shaxton*, sometimes Bishop of *Salisbury*, Preaching at the same fire, and there recanting, persuaded them to do the like:  
but

but they would not. *Stow*, pag. 592.

Some Anabaptists, Three Men, and one Woman, all Dutch, bore Faggots to *Pauls Cross*: and a Man and a Woman, *Dutch Anabaptists*, were burnt in *Smithfield*, *Stow*, Page 576.

*Dr. Forest*, a *Friar Observant*, was apprehended; for that in Secret he had declared to many, that the King was not *supream Head* of the Church. Whereupon he was condemned; and afterwards, upon a pair of new Gallows, set up for that purpose in *Smithfield*, he was hanged by the Middle, & Arm-pits, quick; and under the Gallows was made a Fire, wherewith he was burnt and consumed. *Stow*, p. 577.

*Hugh Faringdon*, Abbot of *Reading*, and Two Priests, named *Rugg*, and *Owen*, were hang'd, and quartered at *Reading*.

The same day was *Richard Whiting*, Abbot of *Glastenbury*, hang'd, and quartered on *Tore-Hill*, adjoyning to his Monastery.

*John Thorn*, and *Roger James*, Monks, the one Treasurer, the other under-Treasurer of *Glastenbury-Church*, were, at the same time, executed.

Also, shortly after, *John Beck*, Abbot  
of

of *Colchester*, was executed at *Colchester*:  
All, for denying the King's Supremacy.  
*Stow, Page 577.*

Six Persons, and one led between Two,  
were drawn to *Tyburn*; to wit, *Lawrence  
Cooke*, Prior of *Doncaster*, *William Horn*,  
a Lay-Brother of the *Charter-House* at  
*London*, *Giles Horn* Gentleman, *Clement  
Philipp*, Gentleman of *Calais*, *Edmond  
Bolhelm* Priest, *Darcy Jennings*, *Robert  
Bird*: And all there hang'd and quartered,  
as having been Attainted by Parliament,  
for denying of the King's Supremacy.  
*Stow, pag. 581.*

*Sir David Jenison*, Knight of *Rhodes*,  
was drawn through *Southmark*, to *St.  
Thomas of Watterings*, and there executed  
for the Supremacy. *Stow, pag. 581.*

*German Gardiner*, and *Lark*, Parson of  
*Chelsey*, were executed at *Tyburn*, for de-  
nying the King's Supremacy: As likewise,  
one *Ashby*. *Stow, pag. 585.*

Three *Anabaptists* were burnt in the  
*Highway*, beyond *Southmark*, towards  
*Newington*. *Stow, Page 579.*

*Thus far of these Cruelties.*

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## CHAP. V.

*Of a Third Effect of this Change, to wit, a General Confusion in Religion.*



Hese horrid Cruelties made the state of Religion in *England* in a strange Confusion; as appears by this Relation of Sir *Rich. Baker*, pag. 408.

And now was the state of Religion in *England* come to a strange pass, because alwayes in *Passing*, and had no consistence. For at first, the *Authority* of the Pope was excluded in some cases only; a while after in All: But yet his *Doctrine* was wholly received. Afterwards his *Doctrine* came to be impugned; but yet in some few points only: a while after, in many: That the Fable of *Proteus* might be no longer a Fable; when the Religion of *England* might be its true Moral.

The Confusion was so great in these times,



times, that in Parliament one called the other *Heretick*, and *Anabaptist*; and he again called him *Papist*, and *Hypocrite*.

And this not only amongst the *Temporality*, but even the Clergy-men themselves preached, and enveighed, one against another. So that the Frame of Religion was extreamly disjoynted: the *Clergy* that should set it in Frame, being out of frame themselves.

The Minds of the People extreamly distracted; and the Nobility, that should cement them together, scarce holding themselves together. Thus *Baker*.

The truth of this Relation appears more fully confirmed from this Speech of King *Henry*, made in Parliament. Thus related by *Howes* upon *Stow*, pag. 590.

*A part of King Henry the Eighth's Speech, made in Parliament, in the Thirty-seventh Year of his Reign.*

‘ **W**Hat Love, or Charity, is there  
‘ amongst you, when one calls a-  
‘ nother *Heretick* and *Anabaptist*, and he  
‘ calls him again *Papist*, *Hypocrite*, and  
‘ *Pharisee*! I must needs judge the fault,  
‘ F and

' and occasion of this discord, to be, part-  
 ' ly by negligence of you, the *Fathers* and  
 ' *Preachers* of the *Spirituality*. For I hear  
 ' daily, that you of the *Clergy* Preach one  
 ' against another, Teach one contrary to  
 ' another, railing one against another.

' Some are so stiff in their old *Mumps-*  
 ' *mus*; others are so busie and furious in  
 ' their new *Sumpsimus*, that all men al-  
 ' most be in variety, and discord; and few,  
 ' or none, preach truly and sincerely the  
 ' Word of God. Now, how can poor  
 ' Souls live in concord, when you *Prea-*  
 ' *chers*, sow amongst them in your Ser-  
 ' mons, debate and discord? Of you they  
 ' look for *light*, and you lead them into  
 ' *darkness*.

' Now, although I say, that *Spiritual-*  
 ' *men* be in some fault, that *Charity* is not  
 ' kept amongst you; yet *you of the Tempa-*  
 ' *rality*, be not clear and unspotted, from  
 ' malice and envy. For you rail at *Bi-*  
 ' *shops*, speak slanderously of *Priests*, and  
 ' rebuke and taunt *Preachers*.

' You must understand, that although  
 ' you be permitted to read *holy Scriptures*,  
 ' and to have the *Word of God* in your Mo-  
 ' ther-tongue; yet this Licence is given  
 ' you

' you only to inform your Conscience,  
 ' and to instruct your Children, and not to  
 ' dispute, and make *Scripture* a railing and  
 ' a taunting-stock against *Priests* and *Prea-*  
 ' *chers*, as many light persons do. I am  
 ' very sorry to hear how irreverently that  
 ' most precious Jewel (*the Word of God*)  
 ' is Disputed, Rimed, Sung, and Jangled  
 ' in every Alehouse and Tavern; contra-  
 ' ry to the true meaning and Doctrine of  
 ' the same. And I am as much sorry, that  
 ' the Readers of it, follow it (in doing)  
 ' so faintly, and coldly. For of this I am  
 ' sure, That Charity, and Virtue, was ne-  
 ' ver less exercised; nor God, amongst  
 ' Christians, was never less revered,  
 ' honoured, or served. *Thus* Stow.

*These Confusions, and others, are thus rela-*  
*ted by Dr. Heylyn, in his History of Re-*  
*formation. pag. 17.*

**T**he People were generally divided  
 into Factions and Schisms; The  
 Treasures of the Crown were exhausted  
 by prodigal Gifts, and the Money of the  
 Realm so mixed, that it could not pass for  
 current amongst Forreign Nations, to the  
 F 2 great

great dishonour of the Kingdom, and loss of the Merchant. For although an infinite mass of Jewels, Treasure of Plate, and ready Money, and an incredible improvement of Revenue, had accrued to him, by such an universal Spoil and Dissolution of Religious Houses, yet was he little, or nothing the richer for it : inso-much, that in the year 1543. (being within less than Seven years after the general Suppression of *Religious Houses*) he was forced to have recourse for Moneys to his Houses of Parliament : by which he was supplied after an extraordinary manner ; the Clergy, at the same time, giving him a Subsidy of *six shillings in the Pound*, to be paid out of their Spiritual Promotions ; poor Stipendiary Priests, paying each of them *six shillings, eight pence*, to encrease the Sum : which also was so soon consumed, that the next year he press'd his Subjects to a *Benevolence* ; and in the following year, he obtained the Grant of all Chantries, Hospitals, Colledges, and Free-Chappels, within the Realm ; though he lived not to enjoy the benefit of it.

Most true it is, that it was somewhat of the latest, before he cast his Eye on the  
Lands

Lands of Bishopricks : though there were some, that thought the time long, till they fell upon them. Concerning which there goes a story, That after the *Court-Harpies* had devoured the greatest part of the Spoyle, which came by the Suppression of *Abbeys*, they began to seek some other way, to satiate that greedy Appetite, which the division of the former Booty had left unsatisfied. And for the satisfying whereof, they found not any thing so necessary, as the Bishops Lands.

This to Effect, Sir *Thomas Seymour* is employed, as the fittest man, being in Favour with the King, and Brother to Queen *Jane*, his most beloved, and best Wife ; and having opportunity of access unto him, as being one of his Privy-Chamber. And he, not having any good affection to Archbishop *Cranmer*, desired, that the *experiment* should be tryed on him.

And therefore took his time to enform the King, That my Lord of *Canterbury* did nothing, but sell his Woods, letting long Leases for great Fines, and making havock of the Royalties of his Archbishoprick, to raise thereby a Fortune to his Wife, and Children. Withal, he ac-

quainted the King, That the Archbishop kept no Hospitality, in respect of such a large Revenue ; and that in the opinion of many wise men, it was more convenient for the Bishops to have a sufficient *yearly stipend* out of the *Exchequer*, then to be so encumbered with Temporal Royalties ; being so great a hinderance to their Studies, and Pastoral Charge ; and that the Lands, and Royalties, being taken to his Majesties use, would afford him (besides the said Annual Stipends) a great yearly Revenue.

The King, considering of it, could not think fit, that such a plausible Proposition, as taking to himse'f the Lands of Bishops, should be made in vain : only he was resolved to prey further off, and not to fall upon the spoyl too near the Court, for fear of having more partakers in the Booty, than might stand with his profit.

And to this end he deals with *Holgate*, preferred not long before, from *Landaff*, to the See of *York* : from whom he takes, at one time, no fewer than *seventy Mannors*, and *Townships*, of good *old Rents* ; giving him, in exchange, to the like yearly value, certain Improvements, Pensions, Tythes,


Tythes, and Portions of Tythes, (but all of an extended *Rent* ) which had accrued unto the Crown by the Fall of Abbeyes: *Which Lands*, he laid, by Act of Parliament, to the Dutchy of *Lancaster*. For which see 37 *Hen. 8. Cap. 16.*

He dismembred also, by these Acts, certain Mannors from the See of *London*; and others, in like manner from the See of *Canterbury*; but not without some reasonable compensation for them.

And although, by reason of his death, which followed within a short time after, there was no further Alienation made, in his time, of the Churches Patrimony; yet having opened such a gap, and discovered this Secret, that the Sacred Patrimony might be Alienated with so little trouble, the Courtiers of King *Edward's* time, would not be kept from breaking violently into it, and making up their own Fortune, in the spoyl of Bishopricks. So impossible a thing it is, for the ill examples of Great Princes, not to find Followers in all Ages; especially, where *Profit* or *Preferment*, may be furthered by it. *Thus Heylyn.*

## CHAP. VI.

*Of some other Passages concerning this King, and likewise of his Death.*

AVING now prosecuted this relation thus far, and drawing to an end of it, we will here insert a Passage out of Dr. Heylyn's History of Reformation (Pag.6.) concerning King Henry the Eighth's Absolute Power of disposing of the Crown. The words are these.

*Anno Regni 28.*

‘ In the Act of Succession, which past in  
‘ the Parliament of this year, there is  
‘ this Clause, to wit, *That for lack of Law-  
ful Heirs of the King's Body, it should and  
might be lawfull, for Him, to confer the  
Crown, on any such Person, or Persons, as  
should please his Highness, and according  
to such Estate, and after such Manner,  
Form, Fashion, Order, and Condition, as  
should be Expressed, Named, Declared, and  
Limited,*



*Limited, in his Letters Patents, or by his Last Will: The Crown to be enjoyed by such Person, or Persons, so to be nominated and appointed, in as large and ample manner, as if such Person, or Persons, had been his Highness's Lawful Heirs to the Imperial Crown of this Realm. Thus Dr. Heylyn.*

By this, and what hath been said in these *Collections*, it evidently appears, that all Inheritances, both Civil, and Ecclesiastical; as likewise the Lives of All men, in the Reign of this King, depended upon the Arbitrary Government of those times.

Now we must end this story, concerning matters of Religion in this King's Reign, with a brief Relation of his Death, with a Summary Account of his Wives, and the years of his Reign.

*The Relation of his Death is thus delivered by Dr. Heylyn, in his History of Reformation. Page 14.*

**T**He King, having lived a voluptuous Life, and too much indulged to his Palate, was grown so corpulent, or rather so over-grown with an unweildy burthen of Flesh, that he was not able to go up  
Stairs,

Stairs, from one Room to another; but as he was hoisted up by an Engine: which filling his Body with foul and foggy Humours, did both wast his Spirits, and encrease his Passions. In the midst of which Distempers, it was not his least care to provide for the Succession of the Crown to his own Posterity. At such time as he married *Anne Boleign*, He procured his Daughter *Mary* to be declared *Illegitimate*, by Act of Parliament: The like he also did by his Daughter *Elizabeth*, when he had married *Jane Seymour*; settling the Crown upon his Issue by the said Queen *Jane*.

But having no other Issue by her, but Prince *Edward*; and none at all by his following Wives, he thought it a point of prudence to establish the Succession by more Stayes than one. For which cause he procured an Act of Parliament in the 35 year of his Reign, in which it is declared, *That in default of Issue of the said Prince Edward, the Crown should be entayled to the King's Daughter, the Lady Mary, and the Heirs of her Body: And so likewise to the Lady Elizabeth, and the Heirs of her Body: And for lack of such*  
Issue,

*Issue, to such, as the King by his Letters Patents, or his Last Will in Writing, should limit.*

Of which Act of Parliament, he, being now sick, and fearing his approaching end, made such use, in laying down the state of the Succession to the Crown, in his Last Will, that (contrary to all Justice) he totally Excluded the whole *Scottish-Line* (Descended from the Lady *Margaret*, his eldest Sister) from all hopes of having their Turns in it.

His Infirmary, and the weakness it brought upon him, confining him to his Bed, he had a great desire to receive the Sacrament : and being perswaded to receive it in the easiest posture (sitting, or raised up in his Bed) he would by no means yield unto it; but caused himself to be taken up, and placed in his Chair; in which he heard the greatest part of the Mass, till the Consecration; and then received the Blessed Sacrament on his knees, as at other times; saying withal, (as *Saunders* relates the story) *That if he did not only cast himself upon the ground, but even under it also, he could not give unto the Sacrament, the honour that was due unto it.*

The

The instant of his Death approaching, none of his Servants (though thereunto desired by his Physicians) durst acquaint him with it: till at last Sir *Anthony Denny* undertook that ungrateful office: which the King entertaining with less impatience than was looked for from him, gave order, that Archbishop *Cranmer* should be presently sent for. But he being then at *Croyden*, it was so long before he came, that he found him speechless. However, applying himself to the King's present condition; and discoursing to Him on this Point, *That salvation was to be obtained only by Faith in Christ*: He desired the King, (if he understood the effect of his words, and believed the same) that He would signifie so much by some Sign or other: which the King did, by wringing him gently by the hand; and shortly after died.

There is a sharp, but shrewd Character of this King; to wit, *That he never spared Woman in his lust, nor Man in his anger.* Sir *Walter Rawleigh* sayes of him, *That if all the Patterns of a Mercilesse Prince had been lost in the World, they might have been found in this King.* Thus Dr. *Heylyn*.

*I will here set down some Passages out of his last Will, related by Dr. Heylyn, pag. 23. By which it will appear, how constant he was till his death, in professing and maintaining these following Points of Catholick Doctrine; to wit, The real Presence in the Sacrament: Invocation of Saints: and Prayer for the Dead: The words of the Will are these;*

**W**E most humbly, and heartily commend our Soul to God: who, in the Person of his Son redeemed us with his most precious Body and Blood. And for our better remembrance thereof, hath left here with us, in his Church Militant, the Consecration, and Administration of his most precious Body and Blood.

We also instantly desire, that the Blessed Virgin *Mary*, with all the Holy Company of Heaven, may continually pray for us, whilst we live in this World; and at our passing out of it; that we may the sooner attain everlasting life.

We likewise further Ordain, That there be a convenient Altar, at *Windfor*, honorably prepared, with all things requisite,

sute, and necessary, for a daily Mass, there to be said perpetually, while the World should endure.

Moreover, He gave Order, That all Divine Offices accustomed for the Dead, should be daily Celebrated for him.

And, that at the removal of his Body to *Windsor*, a Thousand Marks should be distributed amongst the Poor, to pray for the Remission of his Sins, and the good of his Soul. *Thus Dr. Heylyn.*

*An Account of his Wives.*

Of Six Wives this King had, *Anne Bo-leign*, his Second Wife, was beheaded for Incest with her own Brother.

The Third, *Jane Seymour*, being in Child-birth, and in danger of death, had her belly ripped up to preserve the Child.

The Fourth, *Anne of Cleve*, was cast off within Two or Three Months.

The Fifth, *Katharine Howard*, was beheaded for Adultery.

*Concerning his Sixth Wife, thus writes Sir Rich. Baker, Page 418.*

The Sixth, *Katharine Parre*, being an earnest Protestant, was accused to the King, to have Heretical Books in her Closet :

set: and this was so aggravated against her, that they prevailed with the King to Sign a Warrant to Commit Her to the Tower, with a purpose to have burnt her for Heresie. This *Warrant* was committed to *Wriothsley*, Lord Chancellor; and he, by chance, letting it fall from him, it was taken up, and carried to the Queen; who having read it, went soon after to visit the King. Being come to the King, he presently fell into Talk with her, about some Points of Religion, demanding her resolution therein.

But she knowing, that his nature was not to be cross'd, specially considering the case she was in, made him answer, 'That  
' She was a Woman, accompanied with  
' many imperfections; but his Majesty was  
' Wise, and Judicious, of whom she must  
' learn, as of her Lord, and Head.

*Not so, by St. Mary, (said the King) for you are a Doctor, Kate, to instruct us, and not to be instructed by us, as often we have seen heretofore.*

' Indeed, Sir, (said She) if your Majesty have so conceived, I have been mistaken. For if heretofore I have held  
' Talk with your Majesty, it hath been

‘ to learn some Point of your Majesty,  
 ‘ whereof I stood in doubt: and some-  
 ‘ times, that with my Talk I might make  
 ‘ you forget your present infirmity. *And*  
*is it so,* (sayes the King) *Then we are*  
*Friends.*

But nevertheless, soon after, upon a day, appointed by the King's Warrant for apprehending her, the King being disposed to walk into the Garden, took the Queen with him: when all on the sudden the Lord Chancellor, with Forty of the Guard, came into the Garden, with a purpose to apprehend her: whom, as soon as the King saw, he stept to the *Chancellor*, and calling him *Knave* and *Fool*, bid him get him out of his Presence.

The Queen, seeing the King so angry with him, began to entreat for him; to whom the King said, *You little know, what it is he came about. Of my Word, Sweet-heart, he hath been a very Knave to Thee.*

Thus the Queen was preserved; who else had tasted of as bitter a cup, as any of his former Wives had done *Thus Sir Rich. Baker.*

*Now*



Now we will give an Account of the  
Years, when these Changes were made.  
Sir Rich. Baker, Page 425.

**I**N the Eighth year of this King's Reign,  
*Luther* began to Preach against the  
Authority of the *Pope*, and to bring in a  
Reformation of Religion: for repressing  
of whom the Council of *Trent* was cal-  
led by *Pope Paul* the Third.

At the same time, with *Luther*, there  
arose also, in the same Country, other *Re-*  
*formers* of Religion, as *Zuinglius*, *Oeco-*  
*lampadius*, *Melancthon*, &c. who differ-  
ing from *Luther* in some Points, made the  
difference, which is at this day, of *Luthe-*  
*rans* and *Protestants*; so called at first at  
*Ausburgh*, for making a *Protestation*, in de-  
fence of their Doctrine.

In his Two and Twentieth year, a Pro-  
clamation was set forth, That no Person  
should purchase any thing from the *Court*  
of *Rome*: and this was the first beginning  
of his Deserting the Church of *Rome*.

In his Three and Twentieth year, the  
Clergy submitting themselves to the King,  
for being found guilty of a *Premunire*,  
G were

20  
*Additional page of*  
were the first, that called him *Supream Head of the Church*; yet with this restriction, *So far as it was according unto God's Word*; and not otherwise.

In his Four and Twentieth year, an Act of Parliament was made, That no Person should Appeal, for any cause, out of this Realm, to the Court of *Rome*.

In his Twenty Sixth year, an Act was made, which Authorized the King to be *Supream Head of the Church of England*, and the Authority of the *Pope* to be abolished; and then also was given to the King the *First Fruits*, and *Tithes*, of all *Spiritual Livings*: and this year were many put to death: *Papists*, for denying the *King's Supremacy*: *Protestants*, for denying the *real presence* in the Sacrament: nor is it credible, what numbers suffered death, for these two causes, in the last *Ten years* of the King's Reign: of whom, if we should make particular mention, it would reach a great way in the *Book of Martyrs*.

In his Eight and Twentieth year, the Lord *Cromwel* was made *Vicar General*, under the King, over the *spirituality*: and at least *Four Hundred Monasteries* were

were suppressed, and all their Lands and Goods, conferred upon the King, by an Act of Parliament.

In his One and Thirtieth year, was set forth by the Bishops, the Book of the *Six Articles*; and all the rest of the Monasteries were conferred upon him.

Lastly, In his Thirty Fifth year, all Colledges, Chanteries, and Hospitals, were given to him. Thus Sir *Rich. Baker*.

Here you have had a short view of the Beginning, and sad Effects, of this Prodigious Change of Religion, begun by King *Henry the Eighth*.

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A FURTHER  
**PROSECUTION**  
 OF THESE  
 HISTORICAL COLLECTIONS  
 CONCERNING A  
 Second Change of Religion,  
 MADE FOR  
**POLITICK ENDS,**  
 And of the  
 Occurrences concerning it ;  
 In the Reign of  
 King *EDWARD* the Sixth.

---

A P R E A M B L E.



His is a Summary Account  
 of this King's Reign, (as  
 to these matters of Re-  
 ligion) taken out of the  
*Preface* of Dr. Heylyn's  
 History of Reformation.

Where, after a brief  
 Narration of King *Henry* the Eighth's  
 Deserting the *Pope*, he gives this follow-  
 ing

ing Account of his Son King *Edward* the Sixth: The Relation whereof begins thus.

Next comes his Son *Edward* the Sixth upon the Stage, whose Name was made use of to serve Turns withal, and his Authority abused to his own undoing.

In his First year, the *Reformation* was resolved on, but on different ends; endeavoured by some Bishops, and others of the Lower Clergy; and promoted with the like zeal and industry, but not with like integrity, by some great Men about the Court: who, under colour of removing corruptions out of the Church, had, cast their eyes upon the Spoyle of Shrines, and Images, (though still preserved in the greatest part of the *Lutheran* Churches) and the improving their own Fortunes by the Chantery Lands: All which they most Sacrilegiously divided amongst themselves, without admitting the poor King to share with them; though nothing but the filling his Coffers, by the spoyle of *the one*, and the encrease of his Revenue by the fall of *the other*, was openly pretended in the conduct of it.

But to speak no more of this, the work chiefly intended, was vigorously carried on

on by the King, and his Counsellors, as appears by the Doctrinals in the Book of *Homilies*, and by the Practical part of Christian Piety.

And here the business might have rested, if *Calvin's* Pragmatical Spirit had not interposed. He first began to quarrel at some passages in the Liturgie; and afterwards never left soliciting the Lord Protector, and practising, by his Agents, on the Court, the Country, and the Universities, till he had laid the first Foundation of the *Zuinglian Faction*; who laboured nothing more than Innovation, both in *Doctrine* and *Discipline*: To which they were encouraged by nothing more, than some improvident Indulgence, granted unto *John Alasco*; who bringing with him a mixed multitude of *Poles* and *Germans*, obtained the Priviledge of a Church for himself, and his, distinct in *Government*, and *Form* of *Worship*, from the Church of *England*.

This much animated the *Zuinglian Gospellers* to practice, first upon the Church; who being countenanced, if not headed, by the Earl of *Warwick*, (who then began to undermine the Lord Protector)

first quarrelled the Episcopal Habit ; and afterwards enveighed against Caps, and Surplices ; against Gowns, and Tippers : but fell at last upon *the Altars*, which were left standing by the Rules of the Liturgy.

The touching upon this string made excellent Musick, to most of the Grantees of the Court ; who had, before, cast many an envious eye, on those costly Hangings, that massie Plate, and other rich and precious things, which adorned those Altars.

And *what need all this wast*, said Judas, when one poor Chalice only, and perhaps not that, might have served the turn. Beside, there was no small spoyle to be made of *Copes* ; in which the Priest officiated at the Holy Sacrament : Some of them being made of Cloth of Tissue, Cloth of Gold and Silver, or embroydered Velvet ; the meanest being made of Silk, or Sattin, with some decent Trimming.

And might not these be handsomly converted unto private uses, to serve as Carpet to their Tables, Coverlets to their Beds, or Cushions for their Chairs, and Windows. Hereupon some rude People are encouraged, under-hand, to beat down  
some



some Altars; which makes way for an Order of the Council-Table, to take down the rest, and set up Tables in their places; followed by a Commission, to be executed in all parts of the Kingdom, for seizing on the Premises for the King's use.

But as the Grandees of the Court intended to defraud the King of so great a booty; and the Commissioners to put a Cheat upon the Court-Lords, who employed them in it: So they were both prevented, in some places, by the Lords, and Gentry of the Country; who thought the Altar-clothes, together with the Copes, and Plate of their several Churches, to be as necessary for themselves, as for any others.

This Change drew on the Alteration of the former Liturgy, but almost as unpleasing to the *Zuinglian Faction*, as the former was. In which conjuncture of Affairs, King *Edward*, the Sixth, died.

From the beginning of whose Reign, the Reformation began: All that was done, in order to it, under King *Henry* the Eighth, seemed but *accidental* only, and by the by, rather designed on Private Ends, than out of any settled purpose of a

Re-

Reformation; and therefore intermitted, and resumed again, as those Ends had variance. But now the great Work was carried on with a constant hand; the Clergy co-operating with the King, and the Council, for the Effecting of it.

But scarce had they brought it to this pass, when King *Edward* died; whose Death I cannot reckon for an infelicity to the Church of *England*. For, being ill-principled in himself, and easily enclined to embrace such Counsels, as were offered to him, it is not to be thought, but that the rest of the Bishopricks (before sufficiently impoverished) must have followed *Durham*, and the poor Church be left as destitute of Lands, and Ornaments, as when she came into the World, in her Natural Nakedness.

Nor was it like to happen otherwise, in the following Reign of Queen *Jane*, if it had lasted longer, than a *Nine-dayes* wonder.

For *Dudley*, of *Northumberland*, who then ruled the roost, and had, before, dissolved, and in hope devoured, the wealthy Bishoprick of *Durham*, might easily have possessed himself of the greatest part of the  
the

the Revenues of *Tork*, and *Carlisle*. By means whereof he would have made himself more absolute on the North-side of *Trent*, then the poor Titular Queen had been on the South-side of it: To carry on whose Interest, and maintain her Title, the poor remainder of the Churches Patrimony was, in all probability, to have been shared amongst those of the Party, to make them sure unto that side. *Thus far out of Dr. Heylyn's Preface, Summarily, concerning this Rapine and Sacrilege, which followed, this second Change of Religion.*

Now in the History it self, (*Page 33.*) *Dr. Heylyn* begins orderly to treat of the Reign of this King, as to matters of Religion, as will appear by what shall be here said.

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## CHAP.

## CHAP. I.

*Of the many Policies used in the Introducing this Second Change of Religion.*

*Anno Regni Edvardi Sexti. I.*



He Solemnities of the Coronation being passed, the Grandees of the Court began to entertain some thoughts of a *Reformation*. In which they found Arch-bishop *Cranmer*, and some other Bishops, to be as forward, as themselves; but on different ends; endeavoured by the Bishops out of zeal, but by the Courtiers, upon a hope of enriching themselves by the spoyl of Bishopricks. To the advancement of which Work, the Conjunction seemed to be as proper, as they could desire. For first, the King being of such tender Age, and wholly governed by the Will of the Lord

Lord Protector, who had declared himself a Friend to the *Lutheran* party, in the time of King *Henry*, was easie to be moulded into any form : And as the Champions of the Papacy were removed out of all Office, so it was thought expedient, for the better carrying on of the Design, not only to release all such, as had been committed unto Prison, but also to recal all such, as had been forced to abandon the Kingdom, for not submitting to King *Henries* Six Articles. But the business was of greater moment, than to expect the coming back of these men. Wherefore, neither to lose time, nor to press too much at once upon the People, it was thought fit, to smoothe the way to the intended Reformation, by setting out some *Preparatory Injunctions* : and this to be done by sending out *Commissioners*, into all parts of the Kingdom, armed with *Instructions*, to enquire into all Ecclesiastical Concernments : Which *Commissioners* were accompanied with Preachers, appointed to instruct the People.

And, that they might not cool, or fall off again from what they had been taught, they were to leave some *Homilies* with the

the Parish-Priest ; (which the Archbishop had composed.)

Now, besides the Points, contained in the said *Injunctions*, the Preachers were to persuade them from *Invocation of Saints, Praying for the Dead, Images, use of Beads, Ashes, Processions, Mass, Dirges, &c.* All which was done to this intent, That the People, being prepared by little and little, might with more ease, and less opposition, admit the total Alteration in the face of the Church, which was intended, in duetime, to be introduced. *Thus Dr. Heylyn, concerning this Policy.*

*Another Policy.*

But there was something, more than the Authority of a *Minor King*, which drew on such a general Conformity to these *Injunctions* ; and thereby smoothed the way to those Alterations, both in Doctrine, and Worship ; which the Grandees of the Court, and Church, had began to fashion. The Lord Protector, and his party, were more experienced in Affairs of State, than to be told, That all great Councils, tending to Innovation in the Publick Government, (especially where Religion is concerned) are, either to be  
back'd

back'd by Arms, or otherwise prove destructive to the undertakers. For this cause, he resolves to put himself at the head of an Army; as well for the security of his Person, and the preservation of his Party, as for the carrying on of the Design against all Opponents. And for the raising of an Army, there could not be found a fairer colour, nor a more popular pretence, than a War with *Scotland*; not to be made on any new Emergent Quarrel, (which might be apt to breed suspicion in the heads of the People), but in pursuit of the great Project of the King Deceased, for uniting that Realm, by a Marriage, to the Crown of *England*. On this Pretence, Levies are made in all parts of the Kingdom. He entertained also certain Regiments of *Walloons*, and *Germans*; because they were conceived more likely to enforce obedience, (if his Design should meet with any opposition) then the natural *English*. Thus Dr. Heylyn concerning this War with Scotland.

*A Third Policy.*

But, in the first place care was taken, that none of the Neighbouring Princes should either hinder his Proceedings, or assist

assist the Enemy. That which seemed to give most satisfaction to the Court of *France*, was the performance of a Solemn Obsequy, for King *Francis*, the First : Whose Funerals were no sooner Solemnized in *France*, but order was given for a *Dirge* to be sung in all the Churches of *London*, as also in the Cathedral Church of *St. Paul* : in the Quire whereof, (hung with Black) a sumptuous Hearse was set up, for the present Ceremony. And the next day Archbishop *Cranmer*, assisted with eight other of the Bishops, all in their rich Miters, and other their *Pontificals*, did sing a Mass of *Requiem*; the Funeral Sermon being preached by Dr. *Ridley*. This great Solemnity being thus honourably performed, the Commissioners for the Visitation were dispatched to their several *Circuits*, and the Army drawn to their *Rendezvous*. Thus Dr. *Heylin*, concerning what was done before the Calling of a Parliament.



## CHAP. II.

*Of what was done in Parliament in order to the Establishing this Change of Religion. Dr. Heylyn, Page 47.*



Parliament began, upon the Fourth of November, in which the Cards were so well pack'd by Sir Ralph Sadler, that there was no need of any further Shuffling, till the end of the Game: This very Parliament, without any sensible alteration of the Members of it, being continued until the death of the King. And though this Parliament consisted of such Members, as disagreed amongst themselves in respect of Religion; yet they agreed well enough together, in one common Principle; which was, to serve the present  
H time,

time, and preserve themselves: which appears plainly, by the strange mixture of the Acts, and Results thereof; some tending to the present Benefit, and enriching of particular Persons: And some again, being devised on purpose, to prepare a way for the exposing the Revenues of the Church, unto spoyl, and rapine.

There was an Act made in King *Henry* the Eighth's time, Inhibiting the reading of the Old and New Testament, in the English Tongue. But this was here abrogated, together with all, and every Act, or Acts of Parliament, concerning Doctrine, and matters of Religion, and all and every Article, Branch, Sentence, and Matter, Pains, and Forfeitures, in the same contained. By which Repeal, all men seem to have been put into a liberty of reading Scripture, and being in a manner, their own Expositors; and of entertaining what Opinions in Religion best pleased their fancies; and promulgating such Opinions, as they entertained: So that the *English* enjoyed that liberty which the *Romans* are affirmed, by *Tacitus*, to have enjoyed, without control, in the times of *Nerva*; that is to say, *Liberty*

*erty of being of what Opinion they pleased, and of speaking freely their Opinions, where-soever they listed.*

There was also an Act passed, entituled, *An Act against such, as speak against the Sacrament of the Altar.* And to say truth, it was but time, that some Provision should be made, to suppress that Irreverence and Profaneness, with which the Blessed Sacrament, was, at that time, handled, by too many of those, who seemed most ignorantly zealous of Reformation. For, they reproached it with such names, and so unbecomming the mouths of Christians, that they were never taken up by the *Turks*, and *Infidels*.

There was another Act passed, for the Receiving the Communion *in both kinds*; yet with these Provisoos notwithstanding, *If necessity did not otherwise require*; as in the case of sudden Sicknes, and other such-like Extremities; in which it was not possible, that Wine could be provided for the use of that Sacrament; nor the sick man depart in peace without it. And Secondly, That the permitting this Liberty to the People of *England*, should not be looked upon, as a condemning of

any other Church or Churches, or their Practices, in which the contrary is observed. *Thus Dr. Heylyn concerning these Acts of Parliament.*

*Another Act of Parliament.*

The next great Business was the Retriving of a Statute made in the Twenty Seventh year of King *Henry* the Eighth: By which all Chanteries, Colledges, Free-Chappels, and Hospitals were given to the King. But he died, before he had taken many of them into his possession. And, the Grandees of the Court not being willing to lose so rich a booty, it was set on foot again, and carried in this present Parliament. In which were Granted to the King, all Chanteries, Colledges, Free-Chappels, Hospitals, Fraternities, Brotherhoods and Gilds (not already seized on by his Father) with all their Lands, and Goods: which being sold at a low rate, enriched many, and ennobled some: and therefore made them firm in maintaining the Change. *Thus Dr. Heylyn concerning the ground of maintaining this Change of Religion.*

## of Chanteries.

*Now as concerning the Nature of these Chanteries here given to the King, something hath been said, out of Mr. Dugdale, in the Reign of Henry the Eighth. But it will not be amiss, in this place, to set down what Dr. Heylyn says concerning them. pag. 51. His words are these.*

**T**Hese Chanteries consisted of Salaries, to one, or more Priests, to say Mass daily, for the Souls of their deceased Founders, and their Friends: which not subsisting of themselves, were generally Incorporated, and united to some Parochial, Collegiate, or Cathedral Church: no fewer, than Forty Seven, being Founded in St. Paul's Free Chappels; which, though ordained for the same intent with others, yet were independent, of stronger Constitution, and richer Endowment: Though therein they fell short of the Colledges; which exceeded them, both in the beauty of their Buildings, the number of their Priests maintained by them, and the proportion of Revenue allotted to them, *Thus Dr. Heylyn concern-*

*ing these Foundations made for Praying for the Dead.*

*A SERMON Preached.*

Now concerning the Suppressing of these Chanteries, it was preached at *Mercers-Chappel* in *London*, by one *Dr. Cromer* (a man, that wished well to the Reformation) That *if Trentals, and Chantery-Masses could avail the Souls in Purgatory, then the Parliament did not well, in giving away Colledges, Chanteries, &c. which served principally for that purpose. But if the Parliament did well, in dissolving, and bestowing them on the King (which he thought that no man could deny) then was it a plain case, that such Chanteries, and Private Masses, did confer no Relief on the Souls in Purgatory. Which Dilemma, (though it were unanswerable) yet was the matter so handled by the Bishops, (seeing how much the Doctrine of the Church was concerned therein) that they brought him to a Recantation at St. Paul's-Cross, in the June next following; (this Sermon being Preached in Lent): where he confessed himself to have been Seduced by naughty Books, contrary to the Doctrine then received in the Church. But the*  
current

current of these times have run another way; and *Cromer* might now have preached that safely, for which, before, he had been brought into so much trouble. *Thus far Dr. Heylyn as to these Chanteries.*

*An Act of Parliament, for the Election  
of Bishops.*

**B**UT that which made the greatest Alteration, and threatned most danger to the State Ecclesiastical, was, *The Act*, entituled, *An Act for the Election of Bishops, and what Seals and Stiles shall be used by Spiritual Persons, &c.* In which it is Ordained, *That Bishops should be made by the King's Letters Patents, and not by the Election of the Dean and Chapters: and that all their Processes, and Writings should be made in the King's Name, only with the Bishops Teste added to, and sealed with no other Seal, but the King's, or such as should be authorized, and appointed by him.* In the composing of which Act there was more danger couched, than at first appeared. By the last branch thereof, it was plain, and evident, That the intent of the Contrivers, was by degrees to weaken the

Authority of the Episcopal Order, by forcing them from their strong hold of *Divine Institution*, and making them no other, than the King's Ministers only; his *Ecclesiastical Sheriffs*, as a man might say, to execute his Will, and disperse his Mandates. And of this Act such use was made, That the Bishops of those times were not in a capacity of *Confering Orders*, but as they were thereunto empowered by special Licence. The tenor whereof (if *Saunders* be to be believed) was in these words: to wit,

*The King, to such a Bishop, Greeting, Whereas All, and All manner of Jurisdiction, as well Ecclesiastical, as Civil, flows from the King, as from the Supream of all the Body, &c. We therefore Give, and Grant to you Full Power and Licence, (to continue during our good Pleasure) of conferring Orders within your Diocess, and promoting fit Persons, unto Holy Orders, even to that of Priesthood.*

Which being looked upon by *Queen Mary*, not only as a dangerous diminution of the Episcopal Power, but as likewise an odious Innovation in the Church, She caused this Act to be Repealed in the First year of her Reign, There



There was also, in the first branch, more contained, than did appear. For, though it seem'd to aim at nothing, but that the Bishop should depend wholly upon the King for their Preferment; yet the true drift of that Design was, to make *Deans and Chapters* useles, and thereby to prepare them for a Dissolution. *Thus Dr. Heylyn concerning this Act of Parliament.*

*I will take leave here, ( although it be not its proper place ) to insert an Act of Parliament of the Third year of this King's Reign, concerning the Form to be used in making of Bishops. The words of the Act are these: to wit,*

**T**Hat such Form and Manner of Making, and Consecrating of Archbishops, Bishops, Priests, and Deacons, as by Six Prelates, and Six other Learned Men, or by the most number of them (they being appointed, and assigned by the King ) shall be devised for that purpose, and set forth under the Great Seal, shall be accounted, as lawfully Exercised, and Used, and no other. *Thus Dr. Heylyn, pag. 82. concerning the Election of Bishops.*

*From*

*From this Alteration, which was made in Parliament, in reference to the making of Bishops, and the way of Exercising their Authority, we shall find, in the progress of this story, That there was great Havock and Spoyl made of the Bishopricks themselves. Two Examples, and Testimonies whereof here immediately follow. Related thus by Dr. Heylyn, pag. 129.*

**T**He See of *Lincoln*, being vacant, it was kept void from *August* till the next *June*: During which interval, the Patrimony of that great and wealthy Bishoprick (one of the richest in the Kingdom) was so dismembred in it self, so parcelled out for a prey to others, That when the new Bishop was to be restored to his Temporals, there was none of all his Mannors reserved for him, but his Mannor of *Bugden*, together with some Farms and Impropriations: The rest was to be raised out of the Profits of his Jurisdiction: yet so, that nothing was to be abated in his Tents and First Fruits; which were kept up according to their former value.

*The*

*The second Example is this :*

Doctor *Barlow* being made Bishop of *Bath* and *Wells*, gratified the Lord Protector with a Present of Eighteen or Nineteen Mannors, which anciently belonged unto it. And lying all, or most part of them, in the County of *Sommerſet*, ſeemed very conveniently diſpoſed of, for the better maintenance of the Title of Duke of *Sommerſet*, which the Protector had taken to himſelf. Many ſuch ſtrange Donations we ſhall find in others: the more to be excuſed, becauſe there was no other Means (as the times then were) to preſerve the whole, but by advancing ſome part thereof, to preſerve the reſt. *Thus Dr. Heylyn, pag. 130. concerning theſe Biſhopricks ; And thus far concerning the proceedings of this Parliament.*

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## CHAP. III.

*Of several other Alterations in Religion made in the beginning of this Year : Of which Dr. Heylyn gives this Account, Page 54.*

*Anno Regni Edvardi Sexti. 2.*

**N**O sooner was this year begun, but it was Ordered by the King, and his Privy Council, That no Candles should be born upon *Candlemas* day, nor *Ashes*, or *Palms*, used any longer.

The Lords drove this business on so fast, That before this Order could be published in the remote parts of the Kingdom, they followed it with another, (as little pleasing to the main Body of the People) concerning the taking down of all Images ; which in some places of the Realm, were either not taken down at all  
(as

(as was required the year before, by the King's Injunctions), or had been Re-edified again, as soon, as the first heats of the Visitation had began to cool.

Bishop *Gardiner*, in a Letter of his, signified his great dislike of some proceedings had at *Portsmouth*, in taking down the Images of Christ, and his Saints: certifying withal, That he had not only seen these Images, standing in all the Churches of the *Lutherans*; but that *Luther* himself had purposely written a Book against some men, that had defaced them. And therefore it may be well thought, that Covetousness spurred on this business, more than zeal: There being none of these Images so poor, and mean, the spoyle whereof would not afford some Gold, and Silver, (if not Jewels also) besides Censers, Candlesticks, and many other rich Utensils, appertaining to them. In which respect, the Commissioners hereto Authorized were entertained, in many places, with scorn, and railing; and the further they went from *London*, the worse they were handled: Insomuch, as that one of them, as he was pulling down  
an

an Image in *Cornwal*, was stabbed. And though the principal Offender was hanged, (which quieted all matters for a time) yet the next year the storm broke out more violently, then before; not only to the endangering of the peace of those Western Counties, but in a manner of all the Kingdom. *Thus Dr. Heylyn concerning the zeal of the People.*

Which great Commotions the Council could not but foresee, as the most probable Consequents of such Alterations: especially, when they are sudden, and press'd too fast. There being nothing, of which People commonly are so tender, as they are of Religion; on which their Happiness depends, not only for this world, but the world to come.

And therefore it concerned them, in point of Prudence, to let the People see, that there was no intention to abolish all their ancient Ceremonies. And in particular, it was held expedient, to give the generality of the Subjects some contentment, in a Proclamation for the strict keeping of *Lent*; and the Example of the Court in pursuance of it.

For Dr. *Glaſſer*, Preaching at *Paul's-Cross*,

Cross, affirmed, That *Lent* was not Ordained of God to be Fasted ; neither the eating of Flesh to be forborn : But, that the same was a Politick Ordinance of men, and therefore might be broken by men at their pleasures. Upon this, there was no scarcity of those, that cried down all the Observations of Dayes and Times ; even to the Libelling against that ancient and Religious Fast, in most scandalous Rhymes : Complaint whereof being made by Bishop *Gardiner*, to the Lord Protector, a Proclamation was set out ; by which all People were commanded to abstain from Flesh in the time of *Lent* ; and the King's *Lenten-dyet* was set out, and served, as in former times. Thus Dr. Heylyn.

*To Establish this more firmly, there was this following Act of Parliament made concerning it. Thus set down in the Statute Book.*

‘ **F**Orasmuch as divers of the King’s  
 ‘ Subjects, have of late, more than in  
 ‘ times past, broken and contemned such  
 ‘ Abstinencies, as have been used in this  
 ‘ Realm, upon Fridayes and Saturdayes,  
 ‘ Ember-

‘ Ember-dayes, Vigils, Lent, and other  
‘ accustomed times, This Parliament, con-  
‘ sidering, that due and godly Abstinence  
‘ is a means to Virtue, and to subdue mens  
‘ Bodies to their Soul, and Spirit: And  
‘ considering withal, that Fishers may  
‘ thereby be more set a work; and that  
‘ by eating of Fish, much Flesh shall be  
‘ saved, and encreased; and also for di-  
‘ vers other *Considerations*, and *Commodi-*  
‘ *ties* of the Realm, Doth Enact and Or-  
‘ dain, That all manner of Statutes, Laws,  
‘ Constitutions, and Usages, concerning  
‘ any manner of *Fasting*, and *Abstinence*  
‘ from any kind of meats, heretofore in  
‘ this Realm made or used, shall lose their  
‘ force and strength, and be void, and of  
‘ no effect. And also, that no Person, or  
‘ Persons, of what *Estate*, *Degree*, or *Con-*  
‘ *dition* soever he, or they be, shall at any  
‘ time, after the First day of *May*, willing-  
‘ ly, and wittingly, eat any manner of  
‘ Flesh, after what manner, or kind, or  
‘ sort, it shall be ordered, dressed, or used,  
‘ upon any Friday, or Saturday, or upon  
‘ any of the *Ember-dayes*, or upon any  
‘ day, in the time commonly called *Lent*;  
‘ nor upon any such other day, as is, or  
‘ shall



shall be at any time hereafter commonly  
accepted, and reputed as a *Fish day* with-  
in this Realm of *England*; wherein it  
hath been commonly used to eat Fish,  
and not Flesh: upon pain, that every  
person, eating any manner of Flesh, up-  
on any of the said Dayes or Times prohibi-  
ted by this Act, shall forfeit, for the said  
first offence Ten shillings, and also suffer  
Imprisonment for the space of Ten days:  
and during the time of his, or her said  
Imprisonment, shall abstain from eating  
of any manner of Flesh.

*Thus far the Act.*

Little, or Nothing, hath been hitherto  
done in this King's Reign (as to Religi-  
on) but pulling down, and destroying.  
Wherefore it is now time to Establish  
something: which is here done, by that,  
which immediately follows.

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## I CHAP.

## CHAP. IV.

*Of the Administring the Communion,  
and of the Composing a Book of  
Common-Prayer. Of which thus  
writes Dr. Heylyn. pag. 57.*

**S**OME Bishops, and others, were  
Appointed by the King's  
Command, to Consult to-  
gether about one Uniform  
Order of Administring the  
Holy Communion in the English Tongue:  
Who so ordered it; That the whole Mass  
should proceed (as formerly) in the La-  
tine Tongue; even to the very end of the  
Canon, and the receiving of the Sacra-  
ment by the Priest himself: which be-  
ing ended, they were to begin with an  
Exhortation, in the English Tongue, di-  
rected to all those, that did intend to re-  
ceive the Communion: Which Exhorta-  
tion began with these words, *Dearly Be-  
loved*

loved in the Lord, ye coming to this Holy Communion, &c. Thus Dr. Heylyn concerning this strange medly in the Divine Service.

But notwithstanding the setting forth of this Uniform Order of Administring the Holy Communion, yet there did arise a marvelous Schism, and variety of Factions, in Celebrating the Communion, Service, and Administring of the Sacrament, and other Rites, and Ceremonies of the Church. For some allowed of the King's proceedings; others, dissemblingly, and patchingly, used some part of them; Many contemned them all. Moreover, it is observed in the Register-Book of the Parish of *Petworth*, that many, at this time, affirmed, that the most Blessed Sacrament of the Altar was of little worth: So that in many places, it was irreverently used, and cast out of the Church; and many other great Enormities committed: which they seconded by oppugning the Established Ceremonies; as Holy-Water, Holy-Bread, and divers other Rites of the Seven Sacraments. And yet these were not all the mischiefs, which the time produced. For, in pursuance of this Schism,

many of those, that had been licensed to Preach, appeared as active in preaching against the King's proceedings, as many of the unlicensed Preachers had been found to be. *Thus Dr. Heylyn concerning these Confusions.*

Upon this it was advised, that a Publick Liturgy should be drawn, and confirmed by Parliament; which was accordingly done. Now, here it is to be observed, That those who had the directing of this Business, were before Hand resolved, that none but English Heads and Hands should be used therein; lest otherwise it might be thought, and perhaps objected, That they rather followed the Example of some other Churches, or were swayed by the Authority of those Foreign Assistants, than by the Word of God. Certain it is, that upon the very first reports of a Reformation here intended, *Calvin* had offered his Assistance to Archbishop *Cranmer*, as himself confessed. But the Archbishop knew the man, and refused the offer. And it appears in one of Bishop *Latimer's* Sermons, that there was a report, about this time, of *Melancthon's* coming: but it proved only a report. And  
though

though it was thought necessary, for the better seasoning of the Universities, in the Protestant Reformed Religion, that *Bucer*, and *Peter Martyr* should be invited to come over; yet the Archbishop's Letter of Invitation, sent to *Bucer*, was not written till the 12th of *October*; at which time, the Liturgy, then in hand (being the chief Key of the Work of Reformation) was in a very good forwardness; and must be compleatly finished, before he could so settle, and dispose his affairs in *Germany*, as to come for *England*. And though *Peter Martyr*, being either more at leisure, or more willing to accept of the Invitation, came many months before the other, yet neither do we find him here, till the end of *November*; when the Liturgy had been approved of. Nor was it likely, that they would make use of such a man, in Composing a Liturgy, wherein they were resolved to retain a great part of the ancient Ceremonies; who being made Canon of Christ's-Church in *Oxford*, and frequently present at Divine Service in that Church, could never be prevailed with, to put on the Surplice. Thus Dr. Heylyn, concerning the ground of setting out a Book of Common-Prayer. I 3 CHAP.

## CHAP. V.

*Of the Suppression of Chanteries, and  
other Foundations.*

Whereof Dr. *Heylyn* gives this following  
Account, Page 60.



WE must now attend the King's  
*Commissioners*, dispatched in-  
to every Shire, to take a  
Survey of all Colledges, Free  
Chappels, Chanteries, and  
Brotherhoods; according to the return of  
Commissions, it would be no difficult  
matter, to put a just estimate and value on  
so great a Gift: or to know, how to par-  
cel out, proportion, and divide the Spoyl,  
betwixt all such, as had before, in hope,  
devoured it.

In the first place, (as lying nearest)  
came in the Free Chappel of *St. Stephens*,  
originally Founded in the Palace at *West-*  
*minster*, reckoned for the Chappel-Royal  
of the Court of *England*. The whole  
Founda-

Foundation consisted of no fewer, than Thirty Eight Persons; to wit, One Dean, Twelve Canons, Thirteen Vicars, Four Clerks, Six Choristers; besides a Verger, and one that had charge of the Chappel.

There was likewise a certain number appointed for the officiating of the daily Service: (*Gentlemen of the Chappel* they were commonly called.) As for the Chappel it self, together with a Cloyster of curious Workmanship, built by *John Chambers*, one of the King's Physitians, and the last Master of the same, they are still standing as they were; the Chappel having been since fitted, and employed for a *House of Commons*, in all times of Parliament. Thus *Dr. Heylyn concerning this Chappel.*

At the same time also fell the Colledge of *St. Martins*, scituated in the City of *London*, not far from *Aldersgate*; first Founded for a Dean, and Secular Canons, in the time of the Conqueror.

This Colledge was Surrendred into the hands of *King Edward* the Sixth; who after, gave the same to the Church of *Westminster*; and they, to make the best of the King's Donation, ordered, That the Bo-

dy of the Church, with the Quire, and Isles, should be Leased out for Fifty years, excepting out of the said Grant, the Bells, Lead, Stone, Timber, Glasse, and Iron, to be sold, and disposed of, for the sole use, and benefit, of the said Dean & Chapter.

Which foul Transaction being made, the Church was totally pulled down, a Tavern built on the East-part of it; the rest of the Scituation of the said Church, and Colledge, together with the whole Precinct thereof, being built upon with several Tenements. But for this Sacriledge, the Church of *Westminster* was called immediately to a sober reckoning. For the Lord *Protector*, thinking it altogether unnecessary, that Two Cathedrals should be Founded so near together; and conceiving, that the Church of *Westminster*, (as being of a late Foundation) might best be spared, had cast a longing eye upon the goodly Patrimony, which remained unto it. And being then unfurnished of a Houle, or Palace, proportionable to his Greatness, he doubted not to find room enough, upon the dissolution and destruction of so large a Fabrick, to raise a Palace, equal to his vast Designs.

Which



Which coming to the eares of *Benson*, the last Abbot, and first Dean of that Church, he could bethink himself of no other means to preserve the whole, than by parting, for the present, with more than half the Estate, which belonged unto it.

And thereupon a Lease is made of *Seventy Mannors* and good *Farms*, lying almost together, in the County of *Glocester*, for the term of Ninety Nine years; which they presented to the Lord *Thomas Seymour*, to serve as an Addition to his Manor of *Sudeley*; humbly beseeching him to stand their good Lord and Patron, and to preserve them in a fair esteem with the Lord Protector.

Another Present of almost as many *Mannors*, and *Farms*, lying in the Counties of *Glocester*, *Worcester*, and *Hereford*, was made, for the like term, to Sir *John Mason*, a special Confident of the Dukes; not for his own, but for the use of his *Great Master*: which, after the Duke, all came to Sir *John Bourn*, Principal Secretary of State, in the time of *Queen Mary*.

And yet this would not serve the turn, till they had put into the Scale their Manor of *Islip*, conferred upon the Church  
by

by King *Edward* the Confessor; to which no fewer, than Two hundred customary Tenants owed their *soyle*, and *service*; and being one of the best Woody things in these parts of the Realm, was to be granted also, without impeachment of *Wast*; as it was accordingly.

By means whereof the *Deanery* was preserved for the latter times. How it succeeded with the Bishoprick, we shall see afterwards.

Thus *Benson* saved the *Deanery*; but he lost himself. For, calling to remembrance, that formerly he had been a means to Surrender the Abbey, and was now forced on the necessity of *Dilapidating* the Estate of the *Deanery*, he fell into a great disquiet of Mind, which brought him to his Death, within some months after.

*The reason of selecting these two Free-Chappels out of all the rest, was because there was more depending on the story of them, than of any others.*

Thus Dr. Heylyn concerning the Colledge of St. Martins.

*Bad Examples, seldom end, where they first begin.* For the Nobility, and inferior Gentry, possessed of Patronages, considering

ing how much the Lords, and Great Men of the Court, had improved their Fortunes, by the Suppression of *Chanteries*, and other *Foundations*, which had been granted to the King, conceiving themselves in a capacity, to do the like, by taking into their hands the yearly profits of such Benefices, of which, by Law, they only were entrusted with the Presentations.

Of which *Abuse* complaint is made by Bishop Latimer; who sayes, That the Gentry of that time invaded the Profits of the Church, leaving the Title only to the Incumbent; and that Chantery-Priests were put, by them, into several Cures, to save their Pensions. That many Benefices were let out in Fee-Farm, or given unto Servants, for keeping of Hounds, Hawks, and Horses, and for making of Gardens. And finally, That the poor Clergy, being kept to some sorry Pittance, were forced to put themselves into Gentlemens Houses, and there to serve, as Clerks of the Kitchen, Surveyors, Receivers, &c.

Bishop Latimer, in his Printed Sermons, Page 38. 71. 91. 114.

All

All which Enormities, (though tending so apparently to the dishonour of God, and disgrace of Religion) were generally connived at by the Lords, and others, because they could not question those, who had so miserably invaded the Churches Patrimony, without condemning of themselves. *Thus Dr. Heylyn relates these Prodigious Sacriledges.*

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CHAP.

## CHAP. VI.

*Of the Sacriledges committed in the Building of Sommerset-House, and of the starting up of New Sects, and other Occurrences of this year.*

*Dr. Heylyn, Page 72.*

*Anno Regni Edwardi Sexti. 3.*

**H**is Protector, intending to Erect a Magnificent Palace, was bought out of his Design of building it on the Deanery and Close of *Westminster*, and therefore cast his eye upon a piece of Ground in the *strand*, on which stood Three Episcopal Houses, and one Parish-Church: The Parish-Church Dedicated to the Virgin *Mary*; the Houses belonging to the Bishops of *Worcester*, *Lichfield*, and *Landaff*: All these he takes into his hands; the Owners not daring to oppose,

oppose, and therefore willingly consenting to it. Having cleared the place, and finding, that more materials would be wanting, than the demolished Churches, and Houses, could afford, he resolved to take down the Parish-Church of *St. Margarets* in *Westminster*, and to turn the Parishioners, for Celebrating all Divine Offices, into some part of the *Nave*, or main Body, of the *Abbey Church*. But the Work-men had no sooner advanced their Scaffolds, when the Parishioners gathered together in great multitudes, with Bows and Arrows, Staves and Clubs, and other such Weapons; which so terrified the Work-men, that they ran away in great amazement; and never could be brought again upon that employment.

Upon this he conceived it would be a safer undertaking to fall upon *St. Paul's*, the Bishop then standing on his good behaviour; and the Dean and Chapter of that Church (as of all the rest) being no better, in a manner, (by reason of the last Act of Parliament) than *Tenants at Will* of their great Landlords. And upon this, he employes Work-men, to take down the Cloyster of *Paul's*, on the North-side

of the Church, and a piece of curious Work round about the Cloyster, with a Chappel, that stood in the midst of the Church-yard : also the Charnel-House, that stood upon the South-side of it (now a Carpenters-yard) with the Chappel, Timber, and Monuments therein; which were all beaten down, the Bones of the Dead carried into *Finsbury-fields*, and the Stones converted to this Building, and the vacant places filled up afterwards with Dwelling-Houses. Moreover, the Church of *St. John of Jerusalem*, near *Smithfield*, was undermined, and blown up with Gunpowder, and the Stones applyed to this spacious Building.

Likewise *Barking* Chappel, near the Tower of *London*, and the Colledge-Church of *St. Martins le Grand*, nigh the *Shambles*, and *St. Ewens* within *Newgate*; also the Parish-Church of *St. Nicholas* in the *Shambles*, were pulled quite down. Such was the Ground, and such the Materials of the Duke's new Palace, called *Sommerfet-House*. Thus Dr. *Heylyn* concerning this Example given of pulling down of Churches.

According to this beginning all the year  
pro-

proceeds; in which there was nothing to be found, but Troubles, Commotions, and Disquiets, both in Church and State. For, about this time, there started up a Sect of Men, that were named *Gospellers*; who asserted the Blasphemous Doctrine of *Calvin*, of *God's being the Author of Sin*. And, at the same time, the *Anabaptists*, who had kept themselves unto themselves, in the late King's time, began to look abroad, and disperse their dotages.

For the prevention of which mischief, before it grew to a Head, some of the chief of them were Convented in the Church of *St. Paul*, before Archbishop *Cranmer*; who in Examining them, took up his Seat upon an Altar of our Lady.

These men, being convicted of their Errors, some of them were dismissed only with an Admonition; others, condemned to bear their Faggots at *St. Paul's Cross*. *Thus Dr. Heylyn, concerning these Sects.*

Now the time draws on for the putting forth the new Liturgy; which differed little in the main (no not so much as in the Canon of the Mass) from the Latine Service. But notwithstanding the Publishing,



lishing, and Commanding the use of this Book, yet many did Celebrate their Private Masses, in such secret places, that it was not easie to discover them. More confidently carried in the Church of St. Paul; in many Chappels whereof, by the Bishops Sufferance, the former Masses were kept up; that is to say, Our Ladies Mass, the Apostles Mass, &c. performed in Latine, but disguised with *English* names, of the Apostles Communion, and our Ladies Communion. But these were afterwards suppressed. Thus Dr. Heylyn concerning the new Liturgy.

*An Opposition against this new Form  
of Religion.*

Page 75.

UPON the Imposition of this Book, and a new Form of Religion obtruded, many Counties took up Arms to oppose it. But yet so, that they were presently ready to lay them down, if the King would grant them some few Demands; whereof one was this, to wit, 'That for as much as we constantly believe, that after the Priest hath spoken the words of Consecration, being at  
K Mass,

' Mass, there is very really the Body and  
 ' Blood of our Saviour Jesus Christ, God  
 ' and Man; And that no Substance of  
 ' Bread and Wine remains after, but the  
 ' very self same Body, that was born of  
 ' the Virgin *Mary*, and was given, upon  
 ' the Cross, for our Redemption; There-  
 ' fore we desire to have Mass celebrated  
 ' as it was in times past: Because we find,  
 ' that many presume unworthily to re-  
 ' ceive the same; putting no difference  
 ' between our Lord's Body, and other  
 ' kind of meat: Some saying, That it is  
 ' Bread, both before and after Consecra-  
 ' tion: And some again say, that it is pro-  
 ' fitable to no man, unless he receives it;  
 ' with many other abused terms.

Secondly, we desire, that Curates may  
 administer Baptism at all times of necessity,  
 as well upon Week-dayes, as Holy-  
 dayes.

Thirdly, That Children may be Con-  
 firmed by the Bishop.

Fourthly, That there may be *Holy-  
 Bread*, and *Holy-Water*, in remembrance  
 of Christ's precious Body and Blood.

Fifthly, That our Lord's Body be re-  
 served in Churches.

Sixthly,

Sixthly, That Priests may live unmarried.

Seventhly, That the *Six Articles*, set forth by King *Henry* the Eighth may be continued; at least till the King come to full Age.

They further made this Remonstrance, viz. That the Free-born Commonalty was oppressed by a small number of Gentry, who glutted themselves with Pleasures, whilst the poor Commons, wasted with daily labour, did, (like Pack-horses) live in extream slavery. Secondly, That Holy Rites, established by Antiquity, were abolished, and new ones Authorized, with a new Form of Religion obtruded, to the subjecting of their Souls to those horrid pains, which no death could terminate. And therefore, Thirdly, they declared, That they thought it necessary, and convenient, to have new Counsellors placed about the King, during his Minority; with the removing of those, who Ruling as they list, confounded things Sacred and Profane, regarding nothing, but the enriching themselves with the Publick Treasure, that they might riot it amongst

those publick calamities. *Thus Dr. Heylyn concerning this Commotion.*

*But these Men were soon suppressed, and the Changes went on. As appears by this following Relation of Dr. Heylyn, pag. 79.*

But then there started up another Faction, as dangerous to the Church, as opposite to the Publick Liturgy, and as destructive of the Rules of Reformation, then by Law established, as were those of *Rome*. The Archbishop, and the rest of the Prelates, having so far proceeded in abolishing the Religion, and Doctrine of the Church of *Rome*, resolved, in the next place, to go forwards, with a further Reformation, in a particular Point of Doctrine, concerning the Sacrament. In order whereunto *Melancthon's* coming was expected in the year before.

But he came not then; and therefore Letters were directed by the Archbishop to *Martin Bucer*, and *Peter Martyr*, who were more addicted to the *Zuinglian*, than the *Lutheran* Doctrines,

ctrines, in the Point of the Sacrament.

*Martyr*, coming over, was made the King's Professor of *Divinity* at *Oxford*: and about two years after, made Canon of *Christ's-Church*. In his first Lectures, he is said, by *Saunders*, (if he may be credited) to have declared himself so much a *Zuinglian* in the Point, as to give great offence to *Cranmer*, and the rest of the Bishops: but afterwards, upon notice of it, to have been more moderate, and to conform his judgment to the sense of the Prelates.

But how ever it were, it is certain, that his *Readings* were so much disliked by some of the University, that a publick Disputation was shortly had, betwixt him, and some of those, who disliked his doings: in which he publickly maintained these Two Propositions:

1. *That the Substance of the Bread, and Wine, was not changed.*
2. *That the Body, and Blood of Christ, was not carnally, and bodily, in the Bread, and Wine; but united unto them Sacramentally.*

When the Disputation was ended, it

was declared in the open Schools, That *Martyr* had the upper hand, and had sufficiently answered all Arguments. But *Chadsey*, the chief of the Opponents, and the rest of those, that Disputed with him, acknowledged no such satisfaction to be given unto them; their Party noising it abroad, that they had the victory.

But *Bucer* not coming over at the same time, was earnestly invited by the Archbishop's Secretary; upon which he came, and presently writ to *Peter Martyr*. Being now settled here, he receives Letters from *Calvin*; by which he was advised to take heed of his old fault, and to run a moderate course in his Reformatiōns.

The first thing, that he did at his coming hither, was, to make himself acquainted with the *English Liturgy*. Of this he gives account to *Calvin*, and desires som Letters from him to the Lord Protector, (with whom *Calvin* had already began to tamper) that he might find the greater favour from him.

He was sent to take a Chair at *Cambridge*, where his first Readings gave no such distast, as to put him to the necessity of Challenging the Dissentors to a Disputation;

tation; though in the ordinary Form a Disputation was there held, at his first coming thither, concerning *the Sufficiency of Holy Scripture*, the *Fallibility of the Church*, and the true nature of *Justification*. But long he had not held the place, when he left this life.

Yet so it was, that the Account, which he had given to *Calvin* of the English Liturgy, and his desiring of a Letter from him to the Lord Protector, proved the occasion of much trouble to the Church, and the Orders of it. For *Calvin*, not forgetting the repulse he found at the hands of *Cranmer*, when he first offered his assistance, had skrewed himself into the favour of the Lord Protector. And thinking nothing to be well done, which either was not done by him, or by his direction, (as appears by his Letters to All Princes, that did but cast an eye, towards a Reformation) must needs be meddling in such matters, as belonged not to him.

He therefore writes a very long Letter to the Lord Protector; in which, approving well enough of *Set Forms* of Prayer, he descends more particularly to the English Liturgy; in canvassing whereof, he

there excepted against *Commemoration of the Dead*, (which he acknowledges however to be very ancient) as also against *Chrisme*, and *Extream Unction*: the last whereof being rather allowed of, than required by the Rules of the Book.

Which said, he makes it his advice, That all these Ceremonies should be abrogated; and that withal he should go forward, to reform the Church without fear, or wit; without regard to peace at home, or correspondency abroad; such considerations being only to be had in *Civil Matters*, but not in Matters of the Church; wherein nothing is to be exacted, which is not warranted by the Word, and in the managing whereof, there is not any thing more distastful in the eyes of God, than *worldly wisdom*, either in moderating, cutting off, or going backwards, but meerly as we are directed by his *Revealed Will*.

In the next place, he gives a touch upon the *Book of Homilies*. These, very faintly, he permits for some time only; but by no means allowed of them for any long continuance, or to be looked on as a Rule of the Church, or constantly to serve



serve for the Instruction of the People; and thereby gave a hint to the *Zwinglian* Gospellers, who ever since almost have declaimed against them.

And whereas some Disputes had grown (by his setting on, or the pragmatieal humour of some Agents, which he had amongst us), about the Ceremonies of the Church, then by Law established; he must needs trouble the Protector in that business also: to whom he writes to this effect. 'That the *Papists* would grow insolenter every day, unless the Differences were composed about the Ceremonies. But how? not by reducing the Opponents to Conformity, but by encouraging them rather in their opposition: which cannot but appear most plainly to be all he aimed at, by soliciting the Duke of *Sommerſet* in behalf of *Hooper*, who was then ſaln into ſome trouble upon that account. Thus Dr. Heylyn, who gives this following account of *Hooper*.

This *Hooper*, being designed Biſhop of *Glouceſter*, the Archbiſhop would not Conſecrate him, but in ſuch Habit, as Biſhops are required to wear by the Rules of the Church; but he reſuſed to take it upon

upon such conditions. And repairing to his Patron, the Earl of *Warwick*, he obtains a Letter to the Archbishop, *desiring a forbearance of those things*; implying also, that it was the King's desire, as well as his, that such forbearance should be used. It was desired also, that he *would not charge him with any Oath, which seemed to be burdensom to his Conscience*. For the Elect Bishop, as it seems, had boggled also at the Oath of paying *Canonical Obedience* to his Metropolitan. The King likewise writ to the Archbishop to the same effect. At last the business was thus composed; to wit, That *Hooper* should receive his Consecration, attired in his Episcopal Robes; but that he should be dispensed withal from wearing it, at ordinary times, as his daily Habit, but that he should be bound to use it, whensoever he Preached before the King. *Fox* reproaches him for giving any way to wear this Popish Attire; and makes it to be a great cause of shame, and contumely to him. And possibly it might be thought so, at that time, by *Hooper* himself, who ever after hated Bishop *Ridley*, the principal man, that held him up so closely to such hard conditions. Thus Dr. Heylyn

CHAP.

## CHAP. VII.

*A further Continuation of the Confusions, and Disorders, caused by the Presbyterians, and other Sects. Dr. Heylyn, page 69.*

*Anno Regni Edvardi Sexti. 4.*



He Free admitting of *John a Lasco*, a Polonian born, with his Congregation of *Germans*, and other Strangers, who took Sanctuary this year in *England*, hoping, that they might here enjoy that *Liberty of Conscience*, which their own Countrey denied them, proved no small disturbance to the proceedings of the Church, and the quiet ordering of the State. For by suffering these men to live under another kind of Government, and to Worship God after other Forms, than those allowed of by the Law,

Law, proved in effect, the setting up of one Altar, against another, in the midst of the Church; and the Erecting of a Common-wealth in the midst of a Kingdom: So much the more unfortunatly permitted in this present Conjunction, when such a Rupture began to appear amongst our selves: which was made wider by the coming in of these *Dutch Reformers*, and the Indulgence granted to them. *Thus Dr. Heylyn concerning John a Lasco.*

Thus we have the first beginning of that Opposition, which hath continued ever since, against the Liturgy it self, the Cap, and Surplice, and other Rites, and Usages of the English Church. And these were the Effects of *Calvins* interposing in behalf of *Hooper*. For what did follow thereupon, but a continual multiplying of Disorders in all parts of this Church? The sitting at the Sacrament used, and maintain'd by *John a Lasco*, first caused irreverence in the receiving, and afterwards a contempt, and depraving of it. The crying down of the Sacred Vestments, and the Grave Habit of the Clergy, first occasioned a dis-esteem of the men themselves, and by degrees a vilifying, and contempt

tempt of their Calling. Nay, such a *peccancie* of Humour began then manifestly to break out, that it was preached at *Paul's Cross*, by a Curate of *St. Catharines Christ-Church*, That it was fit, the Names of Churches should be altered, and the Names of the Dayes in the Week changed. That Fish-dayes should be kept on any other Dayes, than Fridayes and Saturdayes, and the *Lent* at any other time, except only between Shrove-tide and Easter. We are told also by *John Stow*, that he had seen this Curate of *Christ-Church* to leave the Pulpit, and Preach to the People out of an High Elme, which stood in the midst of the Church-yard; and that being done, to return into the Church again, and leaving the High Altar, to sing the Communion-Service upon a Tomb of the Dead, with his face toward the North. Which is to be observed the rather, because this Curate hath found so many followers in these later times.

For, as some of the preciser sort have of late left the Church, to preach in Woods, and Barns, &c. and in stead of the old Dayes, and Months, can find no other  
Title

Title for them, than the First, Second, or Third Month of the Year; and so of the Dayes of the Week, &c. So was it propounded, not long since, by some State Reformers, That the Fast of *Lent* should be kept no longer between *Shrove-tide* and *Easter*, but rather ( by some Act, or Ordinance, made for that purpose ) betwixt *Easter*, and *Whitsontide*. To such wild Fancies do men grow; when once they break those Bounds, and neglect those Rules, which wise Antiquity ordained, for the Preservation of Peace, and Order. *Thus Dr. Heylyn, concerning these Confusions.*

If it be asked, What in the mean time was become of Bishops, and why no care was taken for the Purging those peccant Humours? It may be answered, That the Wings of their Authority had been so clipped; that it was scarce able to fly abroad: the Sentence of *Excommunication* not having been in use, since the first of this King. Whether it were, that Command was laid upon the Bishops, by which they were restrained from the Exercise of it; or that some other course was in agitation, for drawing the Cognizance

zance of all Ecclesiastical causes to the Court of *Westminster*. Or, that it was thought inconsistent with that *dreadful Sentence*, to be issued in the King's Name, (as it had been lately appointed by Act of Parliament) it is not easie to determine. But certain it is, that at this time, it was either abolished for the present, or of no effect; not only to the cherishing of these Disorders amongst the Ministers of the Church, but to the great encrease of viciousness in all sorts of men. ' *Lechery* ' (saith Bishop *Latimer*) *is used in Eng-* ' *land, and such Lechery, as is used in no* ' *other part of the World. And it is made* ' *a matter of sport, a matter of nothing, a* ' *laughing matter, a Trifle not to be regar-* ' *ded, not to be reformed.* Peter Martyr much bemoans the miserable condition of the Church, for want of Preachers. Thus Dr. Heylyn, concerning these Disorders.

*Altars taken down.*

But the great business this year, was the taking down of Altars. The principal Motive whereunto was the opinion of some dislikes which had been taken by Calvin against the Liturgy; and the desire of those of the Zuinglian Faction to reduce

duce this Church unto the Nakedness, and Simplicity of those Transmarine Churches, which followed the *Helvetian*, or *Calvinian* Forms; and withal to abolish the thought of a Sacrifice.

But that the consideration of *Profit* did advance this work, as much as any other, (if perchance not more) may be collected from an Enquiry made about Two years after. In which it was to be Interrogated, *What Jewels of Gold, and Silver, or Silver-Crosses, Candlesticks, Censers, Chalices, Copes, and other Vestments, were then remaining in any of the Cathedral, or Parochial Churches, or otherwise had been Embezzled, or taken away.* The leaving of *one Chalice* to every Church, with a *Cloth*, or *Covering* for the *Communion-Table*, being thought sufficient. Thus *Dr. Heylyn* concerning this strange way of reforming, or rather deforming all things.

*Reasons given for the taking down  
of Altars.*

The Reasons, that were given for the doing of this, were these: First, To *with-draw the People from the Opinion of the Mass, to the right use of the Lord's Supper*: The use of an Altar being to  
Sacrifice



Sacrifice upon, and the use of a Table to eat upon: and therefore a Table to be far more fit for our feeding on him; who was once only crucified, and offered for us. Secondly, That in the Book of Common Prayer, the name of *Altar*, the *Lord's Board*, and *Table*, are used indifferently, without prescribing any thing in the form thereof. For as it is called a *Table*, and the *Lord's Board*, in reference to the Lord's Supper; so it is called an *Altar* also, in reference to the Sacrifice of Praise and Thanksgiving: and so, that the changing of Altars into Tables, was no way repugnant to the Rules of the Liturgy. Thirdly, That Altars were erected for the Sacrifices of the Law; which being now ceased, the Form of the Altar was to cease together with them. Fourthly, That as Christ did Institute the Sacrament of his Body and Blood at a *Table*, and not at an Altar; so it is not to be found, that any of the Apostles did ever use an Altar in the Ministration. And finally, That it is declared in the Preface to the Book of *Common Prayer*, That if any Doubt arise in the use and practising of the said Book, that then, to appease all such diversity, the

L matter

matter shall be referred unto the Bishop of the Diocess; who, by his discretion shall take order for the quieting of it. *Thus Dr. Heylyn concerning these Reasons.*

Page 96.

But the taking down of Altars being Decreed, and Commanded, a question afterwards did arise, about the Form of the *Lord's Board*, some using it in the form of a *Table*, and some in the form of an *Altar*. *Ridley*, Bishop of *London*, determined it for the form of a *Table*, to abolish all memory of the Mass: and upon this, caused the Wall standing on the back-side of the Altar in the Church of *St. Paul's*, to be broken down, for an example to the rest. But yet there followed no universal change of Altars into Tables, in all parts of the Realm, till the repealing of the first Liturgy; in which the Priest is appointed to stand before the midst of the Altar, in the Celebration, and the establishing of the Second; in which it is required, That the Priest shall stand on the North-side of the Table; which put an end to the Dispute. *Thus Dr. Heylyn, concerning Altars.*

CHAP.

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CHAP. VIII.

*Of the strange Confusion in all matters of Religion, which this new Change of Religion caused, no man yet knowing positively, and dogmatically, what he was to believe.*  
Dr. Heylyn, Page 106.

*Anno Regni Edvardi Sexti. 5.*

**N**othing as yet had been concluded positively, and dogmatically, in Points of Doctrine, but as they were to be collected from the Homilies, and the Publick Liturgy; and those but few, in reference to the many Controversies, which were to be maintained against the Sectaries of that Age: many Disorders having grown up in this little time, in officiating the Liturgy, the Vestures of the Church, and the Habit of Church-men,

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begun

begun by *Calvin*, prosecuted by *Hooper*, and countenanced by the large Immunities granted to *John a Lasco*, and his Church of Strangers. And unto these, the change of Altars into Tables, gave no small encrease; as well by reason of some differences, which grew amongst the Ministers themselves upon that occasion; as in regard of the irreverence which it bred in the People; to whom it made the Sacrament to appear less venerable, than before it did.

The People had been so long accustomed to receive the Sacrament upon their knees, that no Rule, nor Canon, was thought necessary to keep them to it. But the change of Altars into Tables, the practice of the Church of Strangers, and *John a Lasco's* Book, in maintenance of Sitting at the Holy Table, made many think that posture best, which was so much countenanced. And what was like to follow upon such a Liberty, ( the proneness of those times to Heterodoxies, and Prophaneness considered ) gave just cause to fear.

Something therefore were to be done

to

to prevent that mischief; and nothing could prevent it better, than to reduce the People to their ancient Custom, by some *Rule*, or *Rubrick*, by which they should be bound to receive it kneeling. So for the Ministers themselves, they seemed to be as much at a loss in their Officiating at the Table, as the People were in their irreverences to the Blessed Sacrament: which cannot be better expressed, than in the words of some Romish Prelates, who objected it unto some of our chief Reformers. Thus *White* of *Lincoln* charges it upon bishop *Ridley*, saying, *That when their Table was constituted, they could never be content in placing of it, now East, now North, now one way, now another, until it pleased God, of his Goodness, to place it quite out of the Church.* The like did *Weston* (the Prolocutor of the Convocation, in the First of Queen *Mary*) in a Disputation held with *Latimer*; telling him, with reproach and contempt, *That the Protestants having turned their Table, were like a company of Apes, that knew not which way to turn their Tayles; looking one day East, and another West, one this way, and another that way, as their*

fancies lead them. Thus finally, one Miles Hubbard, in a Book called, *The Display of Protestants*, reports the business. How long (sayes he) were they learning to set their Tables, to minister the Communion upon? First, They placed it aloft, where the High Altar stood: then must it be removed from the Wall, that one might go between; the Ministers being in contention, on whether part to turn their faces, either toward the West, the North, or South. Some would stand Westward, some Northward, some Southward. To take away these Disorders, which gave great Scandal to many moderate, and well-meaning men, a Rubrick was resolved on; by which the Minister that Officiated, should be pointed to a certain place; and by the Rubrick then devised, the North-side was thought fitter, than any other.

( Thus Dr. Heylyn, concerning this Rubrick, and these Confusions.

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## CHAP. IX.

*Of Calvin's Opposition against the former Book of Common-Prayer, and of a New one set forth to satisfie him ; and of the Composing a Book of Articles.*

Dr. Heylyn, pag. 107.



U<sup>t</sup> the main matters, which were now brought into consideration, were the Reviewing of the Liturgy, and the Composing of a Book of Articles. This last, for the avoiding *diversities* of opinions, and for the establishing of consent, touching *true Religion*: The other, for removing of such *offences*, as had been taken by *Calvin*, and his followers, at some parts thereof. For *Calvin*, having broken the Ice, resolved to make his way through it, to the mark he aimed at ; which was to

have this Church depend upon his direction, and not to be less esteemed here, than in other places.

To which end, as he had formerly applied himself to the Protector, so now he sets upon the King, the Council, and the Archbishop of *Canterbury*, in hope to bring them to his bent. In his Letters to the King and Council (as himself signified to *Bullinger*, on the 29th of *August*) he excites them to proceed to a Reformation; that is to say, to such a Reformation, as he had projected, and without which his Followers would not be contented.

In his Letters to the King alone, he lets him know, that many things were still amiss in the State of the Kingdom, which stood in need of Reformation. And finally, in those to *Cranmer*, he certifies him, that in the Service of this Church, as then it stood, there remained a *whole mass of Popery*; which did not only *darken*, but *destroy* God's Holy Worship. Moreover, he had his Agents in the Court, the Country, and the Universities, by whom he drives on his design, on all parts at once. And so far he prevailed in the first Two years, that in the Convocation, which began



gan in the former year, the first debate amongst the Prelates was of *such Doubts*, as had arisen, about some things contained in the Common-Prayer-book, and more particularly touching such Feasts, as were retained, and such as had been abrogated by the Rules thereof; the form of words used at the giving of the Bread, and the different manner of Administring the Holy Sacrament: which being signified to the Prolocutor, and the rest of the Clergy, (who had received somewhat in charge about it the day before), Answer was made, that they had not yet sufficiently considered of the Points proposed; but that they would give their Lordships some account thereof in their following Session. But what account was given, doth not appear; only this is certain, that upon this Debate, there was a New Book of Common-Prayer set forth.

Now, for the avoiding of diversities of Opinions, and establishing consent touching true Religion, it was thought necessary, to Compose a Book of Articles, in which should be contained the *Common Principles* of the Christian Faith, in which all Parties did agree, together with the most Points,

Points, in which they differed. For the better performing of which work, *Melancthon's* Company, and Assistance had been long desired.

That he held correspondence with the King, and Archbishop *Cranmer*, appears by his Epistles of the year, 1549, 1550, 1551. But, that he came not over, as was expected, must be imputed, either to our Home-bred troubles, or the great Sicknes of this year, or the Death of the Duke of *Sommerfet*; upon whom he did most rely. But though *Erasmus* was dead, and *Melancthon* absent, yet were they to be found, both alive, and present in their Writings. By which, together with the *Augustan* Confession, the Composers of those Articles were much directed.


That *Cranmer* had a great hand in composing of them, is not to be doubted; who therefore takes upon himself, as the *Author* of them, and is to be looked upon, as the principal *Architect*; who contrived the Building, and gave, the inferior workmen, their several parts, and offices, in that employment. Thus Dr. Heylyn.

## CHAP. X.

Of some particular Passages and Occurrences of this year, and most particularly of the Changes that were made by the setting out of the new Common-Prayer-Book.

Anno Regni Edvardi Sexti. 6.

Dr Heylyn, pag. 121.

 His year, the Bishoprick of *Westminster* was dissolved by the King's Letters Patents; by which the County of *Middlesex*, which had before been laid unto it, was restored unto the See of *London*; made greater, than in former times, by the addition of the Archdeaconry of *St. Albans*; which at the dissolution of the Monastery had been laid to *Lincoln*; the Lands of *Westminster* having been so dilapidated by Bishop *Thirlby*,

*Thirlby*, that there was almost nothing left to support the Dignity ; most of the Lands were invaded by the Great men of the Court ; the rest, laid out, for the Reparation of the Church of *St. Paul's*, pared almost to the very quick, in those dayes of Rapine. From hence came that significant *By-word*, of *robbing Peter, to pay Paul*.

There was Summoned also this year, a Convocation of the *Bishops* ; in which was Setled, and Confirmed, the *Book of Articles*, prepared by Archbishop *Cranmer*, and his Assistants.

There was likewise set out, a new Book of Common-Prayer ; upon the setting out this *Book*, there appeared no small Alterations, in the outward Solemnities of Divine Service ; to which the People had been formerly so long accustomed. For by the *Rubrick* of the *Book*, no *Coapes*, or other *Vestments*, were required, but the *Surplice* only : whereby the *Bishops* were necessitated to forbear their *Crosses*, and the *Prebends* of *St. Paul's*, and other Churches, occasioned to leave off their *Hoods*.

To give a beginning hereto, *Ridley*  
Bishop

Bishop of *London*, officiated the *Divine Service* in his *Rochet* only, without *Coap*, or *Vestment*. And not long after, the upper *Quire* in *St. Paul's Church*, where the *High Altar* stood, was broken down, and all the *Quire* there about; and the Communion-Table was placed in the lower part of the *Quire*, where the *Priest* sang the *Daily Service*. What hereupon ensued of the *rich Ornaments*, and *Plate*, wherewith every *Church* was furnished, after its proportion, we shall see shortly, when the King's Commissioners shall be sent abroad to seize upon them, in his Name, for their own commodity.

At this time, the *Psalms* of *David* were composed in English Meeter, by *John Hopkins*, following the example of *Beza*, who translated them, to be fitted unto several Tunes; which hereupon began to be sung in private Houses, and, by degrees, to be taken up in all Churches of the *French*, and other Nations, which followed the *Genevian Platform*. *Hopkins* composition likewise, (although it was full of Barbarity, and Botching), yet notwithstanding was first allowed for private Devotion,

votion, and by little and little brought into the use of the Church, allowed to be sung before, and after Morning and Evening-Prayer, and also before, and after Sermons : afterwards Printed, and Bound up with the Common-Prayer-Book, and at last added at the end of the Bible. But in some tract of time, as the *Puritan* Faction grew in strength, and confidence, it prevailed so far in most places, as to thrust the *Te Deum*, the *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*, quite out of the Church. Thus Dr. Heylyn, concerning these strange Changes.

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CHAP.

## CHAP. XI.

*Of the King's being engaged in Debt,  
notwithstanding the vast Treasures  
he had gotten by his former Sacri-  
ledges, and of one of his last Sa-  
cridgedes in Pillaging of Churches.*

*Anno Regni Edvardi Sixti. 7.*

*Dr. Heylyn, pag. 131.*



Such was the Rapacity of the Times, and the unfortunateness of the King's condition, that his Minority was abused to many Acts of Spoyle and Rapine, (even to the high degree of Sacridedge) to the raising of some, and enriching of others, without any manner of improvement to his own Estate. For, notwithstanding the great, and almost inestimable Treasures, which must needs come in, by the spoyle of so many shrines, and

*Shrines, and Images, the Sale of the Lands, belonging to Chanteries, Colledges, Free-Chappels, &c. and the Dilapidating of the Patrimony of so many Bishopricks, and Cathedral Churches ; he was nevertheless, not only plunged in Debt, but the Crown-Lands were much diminished, and empaired, since his coming to it. Besides which spoys, there were many other helps, and some great ones too, of keeping him before-hand, and full of Money, had they been used to his Advantage.*

The Lands of divers of the Halls, and Companies of *London*, were charged with Annual Pensions, for the finding of such Lights, Obits, and Chantery-Priests, as were Founded by the Donors of them. For the redeeming whereof, they were constrained to pay the Sum of Twenty Thousand Pounds, to the use of the King. Other vast Sums likewise came to him upon several accounts; yet notwithstanding all this, he is now found to be much over-whelmed with Debt. It must now be his care, and the endeavours of those, who plunged him into it, to find the speediest way for his getting out. In order to which, the main Engin, at this time, for



for the advancing Money, was the Speeding of a Commission, into all parts of the Realm, under pretence of selling such of the Lands, and Goods, of Chanteries, &c. that remained unsold; but, in plain truth, it was, to seize upon all Hangings, Altar-clothes, Fronts, Parafronts, Copes of all sorts, with all manner of Plate, Jewels, Bells, and Ornaments, which were to be found in any Cathedral, or Parochial-Church: to which rapacity, the demolishing of the former Altars, and placing the Communion-Table in the middle of the Quires, or Chancels, of every Church, (as was then most used), gave a very great hint, by rendring all such Furniture, rich Plate, and other costly Utensils, in a manner useless. And that the business might be carried on with as much advantage to the King, as might be, he gave out certain Instructions under his hand, by which the Commissioners were to regulate themselves in their proceedings, to the advancement of the Service.

Now we cannot doubt, but they were punctual, and exact, in the execution: which cannot better be discerned than by that, which is reported of their doings in

all parts of the Realm ; and more particularly in the Church of St. Peter in Westminster, more richly furnished by reason of the Poms of Coronations, Funerals, and such-like Solemnities, than any other in the Kingdom. Unto this Church they left no more then two Cups, with covers, all gilt ; one white Silver-pot, three Hearse-cloths, twelve Cushions, one Carpet for the Table, eight Stall-cloths for the Quire, three Pulpit-cloths, nine little Carpets for the Dean's Stall, two Table-Cloths. The rest of all the rich Furniture, Massy Plate, and whatsoever else was of any value (which questionless must amount to a very great Sum) was seized on by the said Commissioners. The like was done generally in all other parts of the Realm.

But notwithstanding this great care of the King on the one-side, and the double diligence of his Commissioners on the other, the Booty did not prove so great as was expected. In all great Fairs and Markets there are some fore-stallers, who get the best penny-worths to themselves, and suffer not the richest, and most gainful Commodities to be openly sold. And so  
it

it was here. For there were some, who were as much before-hand with the Commissioners, in Embezzeling the said Plate, Jewels, and other Furniture, as the Commissioners did intend to be with the King, in keeping alwayes most part of it unto themselves. For when the Commissioners came to execute their Powers in their several Circuits, they neither could discover Any, or recover much of that, which had been made away. Some things being utterly embezzelled by Persons not responsible: in which case the King, as well as the Commissioners, was to lose his Right. But more was concealed by Persons not to be discovered; who had so cunningly carried on the stealth, that there was no tracing of their foot-steps. And some there were, who being known to have such Goods in their possession, conceived themselves to be *too great* to be called in question, and were connived at willingly by those, that were but their equals, and either were, or meant to be offenders in the same kind. So that although some profit was hereby raised to the King's Exchequer, yet the far greatest part of the prey came to other hands. In-

so much, that many private mens Parlors were hung with Altar-cloths, their Tables and Beds covered with Coaps, instead of Carpets, and Coverlets; and many made Carowing Cups of the Sacred Chalice, as once *Belshazzar* Celebrated his drunken Feasts in the Sanctified Vessels of the Temple.

It was a sorry House, not worth the naming, which had not something of this Furniture in it, though it were only a fair large Cushion, made of a Coap, or Altar-cloth, to adorn their Windows, or to make their Chairs appear to have somewhat in them of a Chair of State.

Yet how contemptible were these Trappings, in comparrison of those vast Sums of Money, which were made of Jewels, Plate, and Cloth of Tissue; either conveighed beyond the Seas, or sold at home, and good Lands purchased with the Money; nothing the more blessed to the Posterity of them that bought them, for being purchased with the Consecrated Treasures of so many Churches. *Thus*  
*Dr. Heylyn.*

## CHAP. XII.

*Of his last designed Sacriledge, to wit, The Suppression of Bishopricks, and Collegiate Churches, and particularly of his Suppressing the Bishoprick of Durham.*

Dr. Heylyn, pag. 132.



Ut as the King was plunged in Debt, without being put to any extraordinary charges; so was he decayed in his Revenue, without selling any part of his Crown Lands, toward the payment of it. By the Suppressing of some, and the Surrendring of other Religious Houses, the *Royal Intrado* was so much encreased in the late King's time, that for the better managing of it, the King Erected, first *the Court of Augmentation*, and afterwards *the Court of Surveyors*. But in short time, by his

own profuseness, and the avariciousness of this King's Ministers, it was so retrenched, that it was scarce able to find work enough for the *Court of Exchequer*. Whereupon followed the Dissolving of the said Two Courts in the last Parliament of this King: which as it made a loud noise in the ears of the People, so did it put this jealousy into their minds, That if the King's Lands should be thus daily wasted without any recruit, he must at last prove burthensome to the common Subject. Some course is therefore to be thought on, which might pretend to an encrease of the King's Revenue: and none more easie to be compassed, then to begin with the Suppression of such Bishopricks, and Collegiate Churches, as either lay furthest off, or might best be spared.

In reference whereunto, it was concluded, in a Chapter held at *Westminster*, by the Knights of the Garter, That from thenceforth the said most Noble Order of the Garter, should be no longer entitled by the Name of *St. George*, but that it should be called, *The Order of the Garter* only; and the Feast of the said Order should be Celebrated upon *Whitsun-Eve*,  
*Whitsun-*

*Whitsun-Day*, and *Whitsun-Munday*, and not on *St. George's-day*, as before it was. And to what end was this concluded, and what else was to follow upon this Conclusion, but the Dissolving of the Free Chappel of *St. George* in the Castle of *Windsor*; and the transferring of the Order, to the Chappel of King *Henry* the Seventh, in the Abbey of *Westminster*: which had undoubtedly been done, and all the Lands thereof converted to some powerful Courtiers, (under pretence of laying them to the Crown (if the King's death, (which happened within Four months after) had not prevented the design, and thereby respited that ruine, which was then intended.

The like preservation hapned, at the same time, to the Church of *Durham*, as liberally endowed as the most, and more amply priviledged, than the best in the King's Dominions: the Bishops thereof by Charter, and long Prescription, enjoying and exercising, all the Rights of a County Palatine, in that large Tract of Ground, which lyes between the *Tees* and the *Tyne*; the Diocess also containing all *Northumberland*; of which the Bishops,

and the Priests, had the greatest shares. No sooner was Bishop *Tonstal* committed to the Tower, but presently an eye was cast upon his Possessions : which questionless had followed the same fortune with the rest of the Bishopricks, if one, more powerful than the rest, had not preserved it from being parcelled out, as the others were, on a strong confidence of getting it all unto himself.

After this, the Earl of *Northumberland*, to preserve himself, gave unto the King. the greatest part of his Inheritance ; and dying without Children, nor long after, left his Titles also to the King's disposing. The Lands, and Titles, being thus fallen unto the Crown, continued undisposed of till the Fall of the Duke of *Sommerſet* ; when *Dudley*, Earl of *Warwick* ; being created Duke of *Northumberland*, doubted not but he should be able to possess himself, in short time also, of all the Lands of that Family. To which Estate, the Bishoprick of *Durham*, and all the Lands belonging to it, would make a fair Addition : upon which grounds the Bishoprick of *Durham*, being Dissolved by Act of Parliament, under pretence of patching  
up



up the King's Revenue, the greatest part of the Lands thereof were kept together, that they might serve for a Revenue to the future Palatine.

But all these Projects failed in the Death of the King, and the subsequent Death of this great Duke, in the following Reign of Queen *Mary*.

*Thus far out of Dr. Helyn's History of Reformation, concerning the strange Proceedings in this Change of Religion, and the sad Effects of it.*

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out of the Church; Let him beware, he enter not into it feignedly. *August. Epist. 50. ad Bonifacium Comitem, in fine.*

It is an unspeakable Dignity of the Church; which the Apostle expresth often elsewhere, but more especially in this whole passage, to be that Creature for which Christ effectually Suffered, to be washed and embrued with Water and Blood issuing out of his holy side, to be nourished with his own Body, to be his Members, to be so joyned unto him, as the Body and Members of the same Flesh, Bone and Substance to the Head, to be loved and cherished of him, as a Wife of a Husband; yea, to be his Wife and most dear Spouse, taken, and formed (as *St. Augustin* often sayes) out of his own Side upon the Cross, as *Eve*, our First-Father *Adam's* Spouse, was made of his Rib. *August. in Psalm. 126, & 127.*

In respect of which great Dignity, and Excellency, the same holy Father affirms the Church to be the principal Creature of God; and therefore named in the Creed next after the Holy Ghost. And he proves, against the *Macedonians*, the Holy Ghost to be God; because he is  
named

named before the Church in the Confession of our Faith. Of which incomparable Excellency of the Church, so beloved of Christ, and so inseparably joyned in Marriage with him, if the Hereticks of our time, had any sense or consideration, they would neither think their contemptible Company, or Congregation, to be the glorious Espouse of our Lord ; nor teach, that the Church may Err ; that is to say, may be divorced from her Spouse for Idolatry, Superstition, Heresie, or other Abominations. For this is as much as to say, That this his Wife, so dear, and so praised here, is in truth become a very Whore. By this it evidently appears, how just it is, that all *Hereticks* should be Excluded from all hope of Salvation ; they being so injurious to Christ, in thus reviling the Church his Espouse, and accusing her of such horrid crimes.

It would require a large Volume to treat of all the passages of Scripture, which speak of this Sacred Authority of our Mother, the Church, and the certain Damnation incurred by all such as refuse to hear and obey her : to manifest which, I conceive, what has been here already  
said

said, may suffice ; as also to confute that horrid false Opinion generally held in this Nation, to the destruction of many Souls ; to wit, That all the multiplicity of Sects in this Nation, may yet be capable of Salvation, if they lead a Moral good Life: which how untrue it is, these following Testimonies of the Fathers, conformable to the Testimonies of the Holy Scriptures, will make it evidently appear.

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## CHAP. III.

*Testimonies of the Fathers, shewing their Affection, and Zeal to Catholick Unity ; and their detestation of Schisms, and Divisions.*



Aint *Augustin* sayes of the *Donatists*, [*Epist. 48.*] ‘ That  
 ‘ they conceived it a thing  
 ‘ indifferent unto what Par-  
 ‘ ty they joyned themselves,  
 ‘ supposing, that they were Christians :  
 ‘ and

and therefore they remained fixed to that Party, in which they were born.

*Now unto these St. Augustin, and the rest of the Provincial Council at Cirta in Numidia, sent this following Declaration.*

Aug. Epist. 152.

*Whosoever is separated from this Catholick Church, (amongst whom they reckoned the Sect of the Donatists) how laudably soever he may think himself to live, shall be excluded from Eternal Life, and remain obnoxious to God's heavy Wrath, as being guilty of the heinous crime of being divided from the Unity of Christ.*

And as for the Sacraments, received by them in that Separation, the Declaration goes on thus.

*You being fixed in the sacrilege of Schism, partake of the Sacraments of Christ to your own judgment, (or condemnation:) Which Sacraments were profitable, and very advantageous to you, when in Catholick peace you had Christ for your Head, where charity covered a multitude of sins.*

Again, St. Augustin sayes of them, [De Bapt.lib.1.cap.8.] *Those whom the Do-*

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natists heal of the Wound of Idolatry, and Infidelity, they themselves wound more dangerously with the wound of Schism.

And again, [*super Gest. Emerit.*] Out of the Catholick Church an Heretick may have all things, but Salvation. He may have the Sacraments, He may sing Hallelujah, He may answer Amen, He may keep the Gospel, He may have the Faith, and Preach it : only Salvation he cannot have.

Likewise, in his Book against Petilian, [*lib.3.cap.5.*] he saith, No man preaching the Name of Christ, and carrying, or ministering the Sacraments of Christ, is to be followed against the Unity of Christ.

And again, writing against the Adversary of the Law and the Prophets, [*lib.1. cap.17.*] he hath these words, If he hear not the Church, let him be to thee as an Heathen, or Publican; which is more grievous than if he was stricken through with a sword, consumed by flames, exposed to wild Beasts, &c.

And again, [*August. de Symb. ad Catech. lib.4.cap.10.*] For this cause (sayes St. Austin) our Christian Creed concludes with the Articles touching the Church; because  
if

if any one be found separated from her, he shall be excluded out of the number of God's Children, neither shall he have God for his Father, who will not have his Church for his Mother. It will nothing profit such an one, that he hath been Orthodox, (or sound) in his Belief, done so many Good Works, &c.

Lastly, In another place [ *Lib. de Past. cap. 12.* ] he saith, *The Devil saith not, Let them be Donatists, and not Arrians; for whether they be here, or there, they belong to him, that gathers without making a difference. Let him adore Idols, saith the Devil, he is mine: Let him remain in the Superstition of the Jewes, he is mine: Let him quit Unity, and pass over to this, or that, or any Heresie, he is mine.*

So likewise the Ancient Father, *St. Irenæus*, [ *lib. 4. cap. 62.* ] *God (saith he) will judge those which make Schisms in the Church. Ambitious men, who have not the honour of God before their eyes; but rather embracing their own interest, than the unity of the Church, for small and light causes, divide the great, and glorious Body of Christ.*

In like manner, St. *Dionysius*, Bishop of *Alexandria*, [*Hist. lib. 6. cap. 45.*] (as *Eusebius* witnesseth) writing to *Novatian*, saith, *A man ought rather to endure All Things, than to consent to the Division of the Church of God; since Martyrdom, to which men expose themselves, to hinder the dismembring of the Church, is no less glorious, than what a man suffers for refusing to sacrifice to Idols.*

Also St. *Cyprian* [*Lib. de Unitat. Eccles.*] in his Book of the Unity of the Church: *Do they think (saith he) that Christ is amongst them when they are Assembled? I speak of those which make Assemblies out of the Church of Christ. No; although they were drawn to Torments, and Execution, for the confession of the Name of Christ; yet this pollution is not washed away: No, not with their blood. This inexplicable, and inexcusable crime of Schism is not purged away, even by death it self. That man cannot be a Martyr, that is not in the Church.*

And again, (he saith) *He shall not have God for his Father, that would not have the Church for his Mother.*

So



So likewise St. *Pacianus*, in one of his Epistles, [*Epist. 2. ad Sempr.*] Although that Novatian (saith he) hath been put to death (for Christ) yet he has not received a Crown. And why? Because he was separated from the peace of the Church, from concord, from that Mother, of whom whosoever will be a Martyr, must be a portion.

St. *Chrysostome*, in one of his Homilies [*Hom. 11. in Ephes.*] tells us, There is nothing doth so sharply provoke the wrath of God, as the Division of the Church: in-  
somuch, as though we should have performed all other sorts of Good Things, yet we shall incur a punishment no less cruel, by dividing the Unity and Fullness of the Church, than those have done who pierced and divided Christ's own Body.

And therefore the Fourth Council of Carthage declares, [*Can. 1.*] That out of the Catholick Church there is no Salvation.

St. *Fulgentius* likewise saith, [*De Remiss. Peccat. cap. 22.*] Out of this Church, neither the Title of Christian secures any one; neither doth Baptism confer Salvati-

on; neither doth any man offer a Sacrifice agreeable to God; neither doth any man attain to Eternal Life. For there is one only Church, one only Dove, one only Well-Beloved, one only Spouse.

And again, ( in his Book *De Fide ad Petrum. cap. 39.* ) Hold this ( saith he ) most firmly, and doubt not of it in any wise, That every Heretick and Schismatick whatsoever, Baptized in the Name of the Father, the Son, and the Holy Ghost, if before the end of his Life he be not Re-united to the Catholick Church, let him bestow never so many Alms, yea, though he should shed his blood for the Name of Christ, he cannot obtain Salvation.

Likewise St. Prosper sayes, [ *Lib. de Prom. & Prædestinat. Dei. p. 4. cap. 5.* ] He who does not Communicate with the Universal Church, is an Heretick and Antichrist.

See *Athanasius* in the begining of his Creed.

Whosoever expects to be saved, must necessarily (before all things) Assent to, and retain the Catholick Faith: which unless he preserves entire, and inviolate, (that is, entirely

tirely submits to it) without all question, he will perish everlastingly.

And again, at the end thereof, thus.

*This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.*

See St. Augustin, writing upon this Beatitude. Blessed are those that suffer Persecution for Justice. (Lib. 1. de Sermone Domini in Monte.)

*It is not the suffering these Things (saith he) that makes men Blessed, but the undergoing them (for the Name of Christ) not only with an equal mind, but likewise with joy and much satisfaction. For many Hereticks, deceiving Souls under the name of Christians, have suffered many of these things : But they are therefore excluded from this reward of being Blessed ; because it is not here only said, Blessed are those which suffer Persecution ; but it is further added, for Justice. Now, where Faith is not sound and entire, there can be no perfect Justice ; since the Just man lives by Faith.*

Neither can Schismatics promise to themselves any thing of this reward; because likewise where there is no Charity, there can be no Justice. For the love of our Neighbour cannot design any thing that is evil, or unjust, against him. Hence it is manifest, that if they had such charity, they would not seek to rent and tear in pieces the Body of Christ; which is his Church.

Likewise the same Father, in his Fourteenth Sermon, *De verbis Domini*, proves in general against all Hereticks and Schismatics, that whatsoever in particular their opinions are, yet since they profess otherwise than the Church does, and requires of them to do, they are in a damnable Estate; because thereby they virtually renounce one Fundamental Article of Faith: viz. of the Authority and Unity of the Catholick Church: And therefore if they break Communion, though but for one Doctrine, and that of it self of no great importance, their Orthodoxy in all other Points will not avail them, wanting Truth; and especially renouncing Charity and Obedience to the Universal Church. Hereupon the same Father [in *Psal.* 54.]  
faith

saith of the Donatists, *We have each of us one Baptism; in This they were with me. We celebrated the Feasts of the Martyrs; in This they were with me. We frequented the Solemnity of Easter; in This they were with me. But they were not in All Things with me. In Schism they were not with me. In Heresie they were not with me. In many Things they were with me; and in some few Things they were not with me. But in those few things in which they were not with me, those many things do not profit them in which they were with me.*

So again the same Father, speaking to the same Donatists [Epiſt. 48.] saith, *You are with us in Baptism, in the Creed, and in other Sacraments of the Lord: But in the spirit of Unity, in the bond of Peace, and finally in the Catholick Church you are not with us.*

To the same purpose writeth St. Cyprrian, in his Book [De Unitate Ecclesie.] *One Church* (saith he) *the Holy Ghost, in the Person of our Lord, designeth, and saith, One is my Dove. This Unity of the Church he that holdeth not, doth he think that he holdeth the Faith? He that withstandeth and resisteth the Church; He that*  
for-

forſaketh Peter's Chair, upon which the Church was built, doth he truſt that he is in the Church? When the bleſſed Apoſtle St. Paul alſo ſheweth this Sacrament of Unity, ſaying, One Body, and one Spirit, [Ephes. 4. 4.] Which Unity, we Biſhops eſpecially, that Rule in the Church, ought to hold faſt and maintain; that we may prove the Biſhoply Function alſo it ſelf to be one, and undivided.

And again, in one of his Epiſtles, [Epiſt. 40.] There is one God, and one Chriſt, and one Church, and one Chair, by our Lord's Voice founded upon Peter. Another Altar to be ſet up, or a new Prieſthood to be made, beſides one Altar and one Prieſthood, is impoſſible. Whoſoever gathereth elſewhere, ſcattereth. It is adulterous, it is impious, it is ſacrilegious, whatſoever is inſtituted by man's Fury, to the breach of God's Divine Diſpoſition. Get ye far from the contagion of ſuch men, and fly from their ſpeeches as from a canker, and peſtilence; Our Lord having premoniſhed, and warned us before-hand, ſaying, They are Blind leaders of the Blind. Matth. 15. 14.

St. Hilary likewise [Libro ad Constant. Auguſt.] thus applieth this ſame place of  
the

the Apostle [Ephes. 4. 4, 5.] against the *Arrians*, as we may do against the *Calvinists*.

*Perillous, and miserable it is* (saith he) *that there are now so many Faiths as Wills, and so many Doctrines as Manners; whiles either Faiths are so written as we will, or as we will, so are understood. And whereas according to one God, and one Lord, and one Baptism, there is also one Faith, we fall away from that which is the only Faith; and whiles more Faiths be made, they begin to come to that, that there is none at all.*

Noah's Ark is an acknowledged Type of the Church, as it appears by St. Peter, [1 Pet. 3. 20, 21.] Wherefore, as All perished Temporally by the Deluge, that were not in the Ark; so all perished Eternally, who are out of the Church: Witness St. Cyprian, whose words are these [Cyprian. lib. de Unitat. Ecclesiæ.] *Whosoever separates himself from the Church, is separated from the Promises of Christ.*

*Whosoever forsakes the Church is an Alien, an Enemy, a prophane Person. He cannot have God for his Father, who will not have the Church for his Mother. Could any e-  
scape*

*scape drowning, being out of the Ark? so neither shall any one escape Damnation out of the Church.*

*They cannot abide with God, who refuse to continue with one accord in his Church. Though they be cast into the Fire and burnt; though they be devoured by wild Beasts, &c. yet shall not that be any Crown of their Faith, but a punishment of their perfidiousness. Such an one may be killed; he shall never be crowned. Thus St. Cyprian.*

*Now concerning the Supereminent Power of Bishops in the Church, as to the Excommunication of Hereticks, and of the effect thereof, St. Hierom, [Epist. ad Heliodorum. cap. 7.] has these remarkable words: God forbid (saith he) I should speak sinistrously of them, who succeeding the Apostles in degree, make Christ's Body with their holy mouths, by whom we are made Christians; who having the Keyes of Heaven, do after a sort, judge before the Day of Judgment: who in sobriety and chastity, have the keeping of the Espouse of Christ, (to wit, his Church.) And a little after, They may deliver me up to Satan, to the destruction of my Flesh, that the Spirit may be saved in the day of our Lord Jesus.*

*And,*



*And, in the old Law whosoever was disobedient to the Priests, was either cast out of the Camp, and so stoned of the People; or laying down his neck to the Sword, expiated his offence by his Blood: But now the Disobedient is cut off with the spiritual Sword; or being cast out of the Church, is torn by the furious mouth of Devils. Thus St. Hierom.*

The Church's Practice in this, is taken from the Example of St. Paul, [1 Tim. 1. 19.] where, having exhorted Timothy to prelerve his Faith, and a good Conscience, he presently adds, *Which certain repelling, have made shipwrack about the Faith* (that is, of their Faith;) *of whom is Hymenæus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme.*

Now to prevent our being Seduced by Hereticks, St. Paul sayes, 2 Tim. 3. 1. *And this know you, that in the last dayes shall approach perillous times: and men shall be lovers of themselves, covetous, haughty, proud, blasphemous, not obedient to their Parents, unkind, wicked, without affection, without peace, accusers, incontinent, unmerciful, without benignity, traitors, stubborn,*

born, puffed up, and lovers of voluptuousness, more than of God; having an appearance indeed of Piety, but denying the virtue thereof: and these avoid. For these be they, that craftily enter into houses, and lead captive silly women, laden with sins, which are led with divers desires; alwayes learning, and never attaining to the knowledge of the Truth. But as Jannus and Mambres resisted Moses, so these also resist the Truth; men corrupted in mind, reprobate concerning the Faith. But they shall prosper no further. For their folly shall be manifest to all, as theirs also was. All these words St. Cyprian [Epiſt. 55. Num. 3.] Expounds of such as by pride and disobedience resist God's Priests. Let no faithful man (saith he) that keepeth in mind our Lord's, and the Apostle's Admonition, marvel, if he see, in the latter times, some proud and stubborn fellows, and the Enemies of God's Priests go out of the Church, or impugn the same: when both our Lord and the Apostle foretold us, that such should be.

Now one Reason, why the going out of the Church by Heresie is so great a crime, is, because the Church is alwayes pre-

preserved from Error, by the privilege of Christ's Presence, of the Holy Ghosts Assistance, of our Lord's Promise, and Prayer : of which see St. *Augustin* upon those words of the 118 *Psalm*. Conc. 13. *Ne auferas de ore meo verbum veritatis usq; quâque*. Where he writes admirably of this matter.

To the same purpose also these words of *Lactantius* are very remarkable. *It is the Catholick Church only that keeps the true Worship of God. This is the Fountain of Truth, This is the House of Faith, This is the Temple of God; into which if a man enter not, or from which if any man goes out, he is an Alien, and Stranger from the hope of everlasting life and salvation. No man must by obstinate contention flatter himself: for it stands upon Life, and Salvation.* St. *Cyprian* [Epiſt. 55. ad *Cornel.* Num. 3.] sayes, *The Church never departs from that which she once hath known: And St. Irenæus* [lib. 1. cap. 3.] *That the Apostles have laid up in the Church, as in a rich Treasury, all Truth.* It were an infinite labour to recite all, that the *Fathers* say of this matter; All counting it a most pernicious absurdity to affirm, That the Church of Christ

Christ may err in Doctrines of Faith.

St. John the Apostle, 1 Joh. 2. 18. sayes, *Little Children, it is the last hour, and as ye have heard that Antichrist comes, now there are become many Antichrists; whereby we know that it is the last hour. They went out from us; but they were not of us.* St. Cyprian upon this place writes thus; [*Epist. 76. Num. 1. ad Magnum.*] *The holy Apostle St. John did not put a difference betwixt one Heresie or Schism and another; nor meant any sort, that especially separated themselves, but generally called All, without exception, Antichrists, that were adversaries to the Church, or were gone out from the same. And a little after, It is evident, that All be here called Antichrists, that have severed themselves from the Charity and Unity of the Catholick Church.*

Concerning St. Peter's Supremacy, or Charge of the whole Church, from which Hereticks separate themselves; St. Cyprian writes thus, [*Lib. de Unitat. Ecclesiæ.*] *To Peter (saith he) our Lord, after his Resurrection, said, Feed my Sheep; and built his Church upon him alone, and to him he gives the charge of Feeding his Sheep. For although, after his Resurrection, he gave his*

his Power alike to all, saying, *As my Father sent me, so I send you. Receive the Holy Ghost. If you remit to any their sins, they shall be remitted, &c.* Yet to manifest Unity, he constituted one Chair, and so disposed by his Authority, that Unity should have origin of one. The rest of the Apostles were that, which Peter was, in equal Fellowship of Honour, and Power; but the beginning comes of Unity; the Primacy is given to Peter, that the Church of Christ may be shewed to be one, and one Chair.

St. Chrysostome also sayes thus, [Lib. 2. de Sacerdot.] *Why did our Lord shed his Blood? Truly, to redeem Those Sheep; the Cure of which he committed both to Peter, and also to his Successors. And a little after, Christ would have Peter endowed with such Authority, and to be far above all his other Apostles. For he saith, Peter, Doeſt thou love me, more than all These do? Whereupon our Master might have inferred, If you love me, Peter, use much Fasting, Sleep on the hard Floor, Watch much, be a Patron to the Oppressed, a Father to Orphans, and a Husband to Widows. But omitting all These things, he sayes, Feed my Sheep.*

For, all the other Vertues, certainly, may be done easily by many Subjects, not only Men, but also Women: but when it cometh to the Government of the Church, and committing the charge of many Souls, all Women-kind must needs give place to the burden and greatness thereof, and a great number of Men also.

St. Gregory likewise [ Lib.4. Epist.76. ] writes thus; *It is plain to all men, (saith he) that ever read the Gospel, that by our Lord's mouth, the charge of the whole Church was committed to St. Peter, Prince of the Apostles. For, unto him it was said, Feed my Sheep. For him was the Prayer made, that his Faith should not fail. To him were the Keyes of Heaven given; and Authority to bind and loose. To him the Cure of the Church, and Principality was delivered: and yet he was not called the Universal Apostle. This Title indeed was offered, for the honour of St. Peter, Prince of the Apostles, to the Pope of Rome, by the holy Council of Chalcedon; but none of that See did ever use it, or consent to take it. Thus St. Gregory.*

St. Paul

St. Paul [*ad Corinth. 1.2.15.*] sayes, *The Spiritual man judgeth all things.*

*Annotations.*

St. Irenæus [*lib. 4. cap. 6.*] excellently declaring, That the Church, and every Spiritual Child thereof, judges and condemns, all false Prophets, and Hereticks, of what sort soever : at length concludes with these remarkable words; *The Spiritual man shall judge also all that make Schisms, who are cruel, not having the love of God, and, who respecting more their own private, (to wit, Interest) than the Unity of the Church, mangle, divide, and (as much as in them lies) kill, for small causes, the great and glorious Body of Christ, (to wit, his Church) : speaking Peace, and seeking Battel. He, (to wit, the Spiritual man) shall judge likewise such as be out of the Truth, that is to say, out of the Church : which Church shall be under no man's judgment, for to the Church are all things known, in which is perfect Faith of the Father, and of all the Dispensation of Christ, and firm knowledge of the Holy Ghost, that teacheth all Truth.*

It is said, *Acts* 11. 26. *That the Disciples were at Antioch first named Christians.*

*Annotations.*

This name *Christian* ought to be common to all the Faithful ; and other new Names of Schismatics, and Sectaries, must be abhorred. *If you hear* (saith *St. Hierom*, *contr. Lucif. cap. 7. in fine.*) *any where such as be said to be of Christ, not to have their Names of our Lord Jesus Christ, but to be called after some other certain Name, as Marcionites, Valentinians, (as now also the Lutherans, Calvinists, Protestants, &c.) know you, that they be ong not to the Church of Christ, but to the Synagogue of Antichrist.*

*Lanctantius* also [*lib. 7. Divinarum Institution. cap. 30.*] saith thus ; *When Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other (to wit, such Sects) be named, they cease to be Christians ; Who having left the Name of Christ, have assumed the Names of Men.*

Neither can our now

Sectaries help, or excuse themselves, by objecting, That we are called *Papists* : For, besides that it is by them scornfully  
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invented (as the name *Homouſians* was by the *Arrians*) This Name is not of any one Man, Biſhop of *Rome*, or elſewhere, known to be the Author of any Schiſm, or Sect (as their callings be) but it is of a whole State, and order of Governors, and that of the chief Governors; to whom we are bound to cleave in Religion, and to obey in all things concerning it. So that to be a *Papiſt* is to be a Christian, a Child of the Church, and a Subject of Chriſt's Vicar. And therefore againſt ſuch impudent Sectaries as compare the Faithful, for following the Pope, to the diverſity of Hereticks, bearing the names of new Maſters, let us ever have in readineſs this ſaying of St. *Hierom*, writing to Pope *Damaſus* [*Hierom. Epiſt. ad Damaſum*] *Vitalis I know not, Miletius I reſuſe, I know not Paulinus. Whoſoever gathereth not with you, ſcattereth. That is to ſay Whoſoever is not Chriſts, is Antichriſts.* And again, *If any man joyus with Peter's Chair, he is mine*; that is, he is of one Faith with me.

• It is here further to be obſerved,

That this name *Christian* (given to all Believers, and the whole Church) was ſpecially taken, to diſtinguiſh them from

Jews and Heathens, which believed not at all in Christ: And the same now likewise severeth, and makes Christians known from Turks, and others, who believe nothing of the Divinity of Christ.

But when Hereticks began to rise up among Christians, (which Hereticks professed Christs Name, and sundry Articles of Faith, as true Believers do) then the name of *christian* was too common to distinguish such Hereticks, and make them known from true Believers, who were entirely sound in their Faith. And therefore to distinguish these, from such true and faithful Believers of All Doctrines of Christian Faith, the Apostles (inspired by the Holy Ghost) put into the Creed the name *Catholick*; which is as much as to say, *A true and faithful Believer of all Christian Doctrine.*

And by this it appears evidently, That no Heretick is a *Catholick*, although they falsely pretend to it, when they are pressed with this Article of the Creed.

To confirm what hath been here said, St. *Pacianus* [*Epist. ad Symphorianum.*] writes thus: *When Heresies were risen, and*  
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endeavour'd by divers Names to tear the Dove of God, and Queen (to wit, the Church) and to rent her in pieces; the Apostolical People required their Sir-name, whereby the uncorrupt People might be distinguished, &c. and so Those that before were called *Christians*, are now *Sirnamed Catholicks*. *Christian is my Name* (saith he) *Catholick my Sirname*. And thus the word *Catholick* is a proper note, by which the Apostles, in their Creed, taught us to discern the true Church from the false Heretical Congregations of all sorts of Hereticks.

And not only the meaning of the word, which signifies *Universality* of *Times*, *Places*, and *Persons*, but likewise the very name, and word it self, by God's Providence, has been *alwayes*, and *only*, appropriated to True Believers: and though sometimes, at the beginning, or first rising up of Sects, challenged by them, yet never obtained by Hereticks, as their constant Name.

Wherefore St. *Augustin* sayes,

*In the lap of the Church, the very name of Catholick keeps me*, [*Aug. contr. Epiſt. Fundament. cap. 4.*] And again, [*Traſt. 32.*